

THE
CHRISTIAN REMEMBRANCER

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REVIEW OF NEW PUBLICATIONS.

ART. I.—*The Ministerial Character of Christ practically considered.*
By CHARLES R. SUMNER, D.D., *Bishop of Winchester.* A New
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Pp. xix. 573.

(Continued from page 519.)

VI. In nothing is our Lord's example to be more usefully considered than in the admirable simplicity and effect with which he availed himself of passing incidents to convey or illustrate his instruction. The temple, and the various circumstances connected with it; the Jewish rites, the season of the year, natural scenery, any object, in short, which might happen to be present, was made subservient to his teaching. Sometimes, as at Luke xiv. 31, and xix. 12—27, passing political events afforded him a text; sometimes there is an allusion to the peculiar character and circumstances of the hearers; and sometimes, like the ancient prophets, he conveyed impressive lessons by significant symbols.

Thus should the Clergy make all things subservient to the object of their ministry; always about their Master's business, availing themselves of all seasons and circumstances for instruction, accommodating themselves to the capacities, and identifying themselves with the feelings of their people. With due discretion to avoid needless offence, they will not shrink from making religion a frequent subject of conversation, being always ready to speak a word in season, which is often more useful than elaborate discourses from the pulpit. They will be careful to use language and images suited to the understanding of all; a power essential to the success of their ministry, and which they will acquire only by active pastoral labours among the poor.

VII. When we consider the state of the world at the time of our Lord's advent, the spiritual character of his ministry will be most striking. The Jews were almost ripe for judgment. The awful picture of the ignorance and profligacy of the Gentiles given by St. Paul, Rom. i., is fully confirmed by profane writers of that period: and though it has been affirmed that some of the pagan philosophers held purer, and more correct views concerning God, and the worship he requires, than generally prevailed among the heathen, the grounds upon which this hypothesis rests will not bear scrutiny: every thing confirms the truth, that "the world by wisdom knew not God."

At this season of universal darkness and corruption, when the insufficiency of the ceremonial law, and the vanity of human wisdom, had been fully proved, our Lord came, a light to lighten the Gentiles, and the minister of a better covenant. He freed the moral law from the glosses and traditions of those blind guides, who, appointed to guard and teach it, became its corruptors. He taught that God, who is a Spirit, must be worshipped in spirit and in truth; and thus, by spiritualising the disposition of the heart, and directing attention to propensities and motives, as well as to overt actions, he furnished a new touchstone for human conduct. Hence, in addition to its sublime doctrines, there are moral precepts which belong only to the gospel. Repressing an overweening desire for earthly good, it raises the affections to heaven. In opposition to the code of the most enlightened heathens, and in a clearer and higher sense than is set forth in the law, it teaches that true greatness and excellence consist in humility and meekness. It so purifies, exalts, and extends the principle of brotherly love, that, though the substance of one of the tables of the Decalogue, it is called a new commandment. The effect of this principle, admirably contrasting both with the selfishness of the Jews, and the unfeeling pride of the heathens, is seen in the common feeling which united the church at Jerusalem; in the liberality of the Gentile churches, so often commended by St. Paul; and in that general, marked, distinctive character of Christianity, which compelled its enemies to admire "how these Christians love one another!"

The spiritual character of our Lord, displayed as it was in all his discourses and actions, will be better understood by observing the slow comprehension and gross conception of those around him. That the Jews should shut their ears against him, hardened as they were in their prejudices, may occasion little surprise; but even the disciples cherished to the last low and worldly notions of his kingdom, and often brought upon themselves just reproof. Nor is it improbable, pure in all things as he was, and zealous for his Father's honor, that the contradiction of sinners, and the unbelief of his disciples, formed a large portion of his cup of suffering.

The Clergy, if they would be really useful, must display the same mind that was in Christ. They must shew themselves living epistles of him, to be read of all men; and enforce their doctrine with their lives. When prejudices are to be overcome, or ignorance to be removed, it is necessary first to shew that the man who labours to introduce new modes of thinking and feeling, is not only sincere in his opinions, but an example of their practical efficacy in forming a spiritual character.

Living, as we do, in times when the danger, and almost the scandal of religion have ceased, it is needful for every man to be careful, lest he rest upon the mere formal observance of his privileges. Spirituality of mind is the test of the true christian character; and each is required to ascertain for himself, by serious self-examination, whether in this respect he walks worthy of his calling. "The more we meditate on that high and holy standard of spiritual attainments presented to us in Scripture, and on the whole tenor of Christ's spiritual character, the more we shall learn practically, by the contrast which our own hearts exhibit, how much man has fallen from the image of God; and how much our nature must be changed, elevated, and purified, before we can be holy as he is holy, and perfect as he is perfect."

VIII. It would be inconsistent with the christian covenant, whose gracious nature contrasts so strikingly with the penal character of the Mosaic dispensation, if its author were not distinguished for tenderness. Accordingly, love is the chief feature of our Lord's character, and the badge of his religion. How great was his gentleness to all his followers: how mild his answers, even under circumstances of aggravated provocation: how gracious his conduct, in choosing for the especial objects of his mercy those who were generally excluded from human sympathy, and had no claim upon him but their peculiar degradation and misery; the leper, the publican, and the sinner: how striking his compassion for sinners: how affecting his pity for human sufferings: how prompt his readiness to relieve them! Mercy is the constant character both of his own miracles, and of those he commissioned his disciples to perform. In all his intercourse with his followers, what a tone of kindness in his language; what consideration for their weakness; what tenderness to their infirmities! How patiently he bore with their want of faith, and slowness of understanding; how carefully he spared them every painful trial till they were able to bear it; and when they were found negligent and unfaithful, even in his agony, how kind and gentle was the excuse he offered!

From this trait in our Lord's character, we derive abundant encouragement. He, who knew what is in man, needed not to assume our nature that he might learn by experience how to help us in sorrow and temptation. But in submitting to all the sufferings and trials of humanity, he displayed a character which connects him with human

sympathies. We feel that we can rest more entirely upon a love which we can thus understand ; and though our Lord has passed into the heavens, we know—for he is unchangeable—that his love is ever the same.

The tenderness which is so lovely in the character and ministry of our Lord, ought to shine in all the conduct of his followers, and especially in his ministers. Theirs is a ministry of reconciliation, and they should strive to win by love, manifesting in all their deportment a true and affectionate concern for the happiness of all. Influenced by this feeling, they will abstain from all harshness, bear with the infirmities of the weak, and cherish pity even for the most obstinate sinner ;—not, however, so as to suppress or qualify those truths, which the interest of those for whom they labour requires to be plainly set forth. While they dwell with delight on the compassion of our Lord, they must not forget, nor suffer others to forget, that his tenderness will not be suffered to interfere with his justice. It “is shown in the forgiveness of repented and forsaken sin, but not in permitting a continuance in transgression.”

IX. Our Lord impresses upon his followers the duty of caution in avoiding all occasion of needless offence, and of needless risk ; and he affords, in all his life and ministry, an example of the prudence which he inculcates. Notwithstanding the very difficult circumstances in which he was placed, he afforded no plausible ground of complaint even to his enemies. He regulated the freeness with which he revealed himself to different persons or classes, by his knowledge of their circumstances and disposition ; maintaining a guarded reserve towards the Jews, whose malice prompted them to wrest his words, or whose expectations of a temporal prince and deliverer would prompt them to assert his dominion by dangerous and criminal means ; but not hesitating when he conversed with the woman of Samaria, to avow himself Christ the Messiah. He abstained from administering baptism, which might have led to invidious comparisons respecting the dignity and efficacy of the rite, as administered by himself or by his disciples ;—a caution which St. Paul generally observed, and for the same reason. He always convinced, or at least silenced the Jews, by establishing the conclusions they would dispute upon their own Scriptures, or their own practice. He gave no unnecessary offence, and exposed himself to no unnecessary risk. He was faithful in reproof, but never intemperate ; generally abstaining from individual censure, though prompt to give individual commendation. In the snares which his enemies laid for him, the captious questions they proposed, and the dilemmas in which they attempted to fix him, his wisdom is always conspicuous in baffling their cunning without understating the truth.

The whole of this systematic attention to the dictates of human policy, shews that Christ did not usually employ the divine power with which he was endowed

for the purpose of rendering himself independent of the precautions suggested by prudence. He preferred on all practicable occasions the use of ordinary means to the working of a miracle in his own behalf, that he might leave behind him a pattern of virtues, within the reach, and fit for the imitation, of mankind in general.—P. 361.

While ministers copy the zeal of Christ, they will also learn prudence from his example;—never seduced by a false liberality, yet as far as possible avoiding offence. When called to reprove, they will exercise discretion in selecting the proper subject for it, and the proper time and manner of administering it. They will abstain as far as possible from party topics, which may needlessly provoke hostility. They will avoid what may be called party words, which often create dislike for themselves, when the truth itself, if differently expressed, would be readily received. Without compromising the truth, they will state doctrines in the manner best calculated to make them acceptable. In all circumstances of difficulty and trial, they will act with judgment, trusting God for his blessing, but never tempting him by presuming on his extraordinary aid. Finally, in their intercourse with the world, they will be careful to observe the just mean between a weak and sinful compliance, and a harsh and repulsive strictness.

X. Christ was faithful in all his ministry; faithful in his exact observance of all the rites of the Law, though its ceremonies were so soon to receive their fulfilment and end in him; faithful in the exercise of every part of his ministerial office, never sparing to enforce the truth, however unpalatable it might be to the prejudices of his hearers, and impressing upon every class those parts of the truth, which their own particular corruptions and besetting sins rendered most useful to themselves. Like him, his ministers must shew themselves faithful in all things, both to Him who sends them, and to those whom they are to instruct. This duty belongs to every age, but never more than to the present.

There never was a time in the history of our own, or of any church, when the imitation of Christ's faithfulness challenged more irresistibly the attention of the Clergy. We are fallen upon days when it behoves the Church to entrust her cause to none but those who profess themselves willing to take up the divine panoply, and buckle on the whole armour of God, and cry aloud unceasingly—Who is on the Lord's side? who? The Church cannot now engage in her service the blind, and the halt, and the lame; her servants must be unblemished—able ministers of the New Testament—ready to give an answer to every man that asketh of them the reason of the hope that is in them—apt to teach—content to take patiently the spoiling of their goods for the truth's sake. This is no time for folding the hands in slumber, or for acquiescing in any low and cold standard of decent inoffensiveness. Let it be remembered that the Spirit of God bears testimony that the characteristic of a fallen church is lukewarmness. These are not days when ordained members of our own church can afford to be neither cold nor hot. That church expects them now, if ever, to be much in prayer; to seek fresh supplies of grace daily; to ask and expect abundant ministrations of the Holy Spirit; to be much among the members of their charge, the whole as well as the sick, but especially among

the sick and dying, whether in a literal or spiritual sense ; to fear no face of man ; to dare all for the sake of Jesus and his gospel.

But this is not all. The Church holds them responsible for their doctrine. She is built upon the apostles and prophets, Jesus Christ himself being the chief corner-stone. She expects them, therefore, to be faithful to their trust in this matter. She requires them not to depart from the simplicity of apostolical truth. She bids them preach the word, and nothing but the word. She would have them set forth and magnify Christ the Lord, and frame all their doctrines in the spirit and determination of the apostle, "not to know any thing among their people, save Jesus Christ, and him crucified." She calls upon them to promulgate distinctly, and vindicate from misconception, the grounds on which she rests her pretensions to the title of a true church. Now our Church refers explicitly for her doctrines to holy writ, and expounds the sense in which she understands it in her Liturgy and Articles. She desires to be tried by that standard, and admits of no other. She will hear of no human addition—no traditional rubric—no collective wisdom of councils. Her appeal is to the law and to the testimony, and by that criterion she is prepared to stand or fall. —Pp. 427—429

XI. Christ's was a self-denying ministry. Disregarding personal labours and sufferings, all his time, and thoughts, and powers, were devoted to the great object of his mission. When the period drew nigh that he should suffer, the immediate prospect of a torturing and ignominious death, from which humanity shrinks, could not shake his constancy, or weaken his zeal. Like his Master, the great apostle St. Paul exercised admirable self-denial through all his ministry ; and we find continually, in his epistles, how great was the influence it gave him. It is a virtue essential to every Christian, indispensable to the minister. His duty may call him away from congenial society, and beloved friends, to most uninviting fields of labour ; perhaps to serve those, who will undervalue his exertions and sacrifices, if not repay his love with opposition. But the vows of God are upon him : he is responsible for souls ; and with *their* value, what earthly object can be compared ! His powers, his faculties, his time, his strength, every talent he possesses, must be consecrated to this, the one end of his calling ; he must surrender whatever indulgence may interfere with it, whatever pleasures or pursuits may encroach upon his time, or weaken his influence ; literary pursuits may be delightful, but must not interfere with the cure of souls ; and, not a less trial, he must learn to spare himself in time, when his zeal would urge him to labours beyond his strength.

XII. Condescension was a striking feature in our Lord's ministry : he was, indeed, "meek and lowly in heart." The humble condition in which he appeared, the contemned and ignoble country he chose for the chief scene of his labours, the inferior condition of his chosen disciples and companions, his condescension even towards them,—all are characteristic traits in Him, "who was rich, yet for our sakes became poor." He rendered his chief attention to the lowest of the people, preaching the gospel to the poor, and holding intercourse with publicans and sinners. There is a remarkable absence of ostentation in all

his ministrations: some of his most important discourses were addressed to individuals; and always there is great simplicity and plainness in his style of teaching, and unwearied patience in bearing with the dullness, prejudices, and misapprehensions of his hearers.

From his example, let ministers learn the inestimable value of a single soul, and beware how they spare themselves, or abstain from putting forth their best efforts, because their sphere is limited, and their people few. They must learn to be patient in teaching; to be careful that their instructions shall be plain to the meanest capacity; to be always ready to condescend, and that gladly, to men of low estate. It is the privilege of a minister, not less than his duty, to pursue with zeal his work of love among the poor, whose condition claims for them peculiar sympathy, and who are more especially disposed to receive the word gladly, and to repay the attentions offered to them with affectionate gratitude.

XIII. The practice of Christ in the individual application of his preaching differed essentially from both the Jewish and the Pagan teachers. The statutes of the Jewish law are addressed to the whole congregation of Israel collectively. The heathen moralists never step out of the broad line of generalities; but the plain, literal character of Christ's precepts is such, "that no class of persons could complain that they had been overlooked in the general system; and the exigencies of each case are provided for as carefully as if they were the sole and exclusive object of his legislation." Whether in administering comfort, in reproving sin, or in conveying instruction; whether in addressing persons or classes, individual, close application, is the characteristic of our Lord's ministry.

From him the minister must learn so to exercise discrimination in preaching, that every class and description of persons may feel the word applied to themselves. Boldness of application, qualified with the meekness of christian love, should mark his discourses. He will considerately judge by what means he may promote self-application and examination among different classes, and adapt himself to their various wants and dispositions in the selection of the truths to be taught, and in his manner of teaching them. But if he would do this with effect, he must not confine himself to the stated services of the Church, but follow up his public ministrations with systematic pastoral visiting; for how will he know the various characters and wants of his flock, except by going much among them? and "how little do the body of the people understand of our elaborate compositions, unless by catechetical instructions, by private expositions, and by application of truth to the individual conscience, we make them intelligible!"

XIV. The divisions in this article correspond with the chapters in the work. The last is devoted to the very limited effects which imme-

diately resulted from the preaching of Christ, and the practical influence to which the consideration of this fact should lead his ministers. In this respect the experience of our Lord was not peculiar: the labours of the most distinguished preachers have been attended with little success; Noal, by his preaching and example, only condemned the world which refused to be warned by him; Elijah supposed that he was the only one left in Israel who remained true to God amidst the general apostacy; John "was a burning and a shining light," but it was only for a season that the people were willing to rejoice in his light. The preaching of Christ himself was attended with very little success; and though it is an oversight to say (p. 525) that "at the time of his ascension the number of his disciples seems to have amounted to little more than a hundred and twenty souls;" since we learn from St. Paul (1 Cor. xv. 6), that "he was seen of five hundred brethren at once," yet undoubtedly he had gathered but a "little flock."

But it is not by its immediate results, that the effect of Christ's preaching can be properly estimated. He abstained from conquests himself, that his praise might be perfected out of the mouth of those weak and humble agents, who were to be the preachers of his gospel; and in whose success we are to acknowledge the power of Him whose commission they bore. Their lips were touched with a live coal from the altar, and the hand of the Lord was with them. Single discourses of his apostles were destined to add more to the church than the whole of the Saviour's ministry. Even where he was most admired, the hearers profited little by his preaching. The evangelist says of some, "They were astonished at his doctrine, for his word was with power;" and yet the inhabitants of this very city were singled out by our Lord as an instance of extraordinary impenitence. Such is the value of popular applause, and of the praise which cometh of men. Ages were to roll away, before the spark which was then lighted, should be kindled into a great fire, and make its influence to be felt, wherever there were hearts to be melted into love, or delivered from error. For the real and glorious triumphs of his dispensation, we must look to the silent progress of his doctrines, gradually spreading through a wider circle, and transforming by their vital efficacy those who were by nature children of wrath, into sons of God, and inheritors of the kingdom of heaven.—Pp. 538—540.

Small as was the success of our Lord's ministry, it affords no handle to his enemies; for such it was predicted, and such he himself declared, would be the result: and though he promised his disciples that they should do even greater works than he had done, he told them also of the persecution and opposition, the scorn and the sufferings, they would be required to endure for his sake.

It is not, therefore, by the evident and immediate results that a faithful minister is to estimate his labours. If he would avoid disappointment, he must learn to labour on in hope and patience, though success may seem to be denied. However distinguished may be the labourer, it is God that giveth the increase; and to God, therefore, he must always look for the blessing, and depend on him for the reward. But when prolonged disappointment attends him, he will do well to

consider, and strictly examine himself, lest the cause of failure should be found in his own mistake or neglect. A lukewarm ministry is always the bane of the people: "zeal for God's house seems to belong properly to the character of a minister;" "meekness becomes him also, but he must not let his meekness extinguish his zeal, when the occasion should call it forth." The great influence which the Clergy possess, for upon them, in fact, the moral constitution of society, as well as the more direct interests of religion, vitally depend, imposes on them a most heavy responsibility. The appointed channels for the communication of divine grace, they must see that their lips keep knowledge; above all, they must remember that their moral weight arises, under the Divine blessing, from the holiness of their lives. They are to gain and employ, by all legitimate means, the influence which properly belongs to their station; not, however, that they may become idols to their flocks, but that they may lead their people to God, according as it is written,—*"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."*

ART. II.—*The Protestant's Companion; or a Seasonable Preservative against the Errors, Corruptions, and Unfounded Claims of a Superstitious and Idolatrous Church.* By the late Rev. CHARLES DAUBENEY, LL.D., Archdeacon of Sarum, and Fellow of Winchester College. A New Edition, by the Rev. H. W. B. DAUBENEY, B.A., Curate of Godney, Somerset. London: Rivingtons. 1836. Pp. x. 398.

THERE are two ways of contending with Popery; 1. An examination of Popish pretensions on the ground of Scripture and antiquity; and, 2. An exposure of its absurdities by the light of common reason. The former of these is the more philosophical and satisfactory, because it goes to the very heart of the whole subject. To those who have leisure and ability for the controversy between our Church and that of Rome, we should undoubtedly recommend this course; and, circumstanced as the country now is, we think all who can, ought to *make*, where it is possible, leisure for the purpose. The question between Rome and the Scriptures is by far the most important part of this inquiry, as the constant disposition of the Papist to shift this ground would of itself lead us to suspect. Rome cannot bear the light of Scripture. When pressed hard by the scriptural argument, she takes refuge in antiquity. Now none can entertain a deeper respect for Christian antiquity than ourselves. But then it is right that the term be properly understood. To fly from Scripture to antiquity is a mere *ὁστερον προτερον*. Scripture itself is the highest and purest antiquity—with this addition, that it is the work, as our opponents allow, of direct inspiration, which no other book of Christian antiquity can profess to be. Never, therefore, should

the Protestant controversialist permit Rome to shelter herself behind patristical folios from the blaze of New Testament light. Bearing this in mind, however, we may meet her on the ground of ecclesiastical antiquity. To those who would wish to obtain as clear a view of the Romish controversy as can be condensed into a large volume, we would recommend the discussion between Jewel and Harding; which seems to exhaust the subject, while it examines and demonstrates the solidity of that foundation on which rests the fabric of the reformed Church of England.

But while recommending this course to the educated, the leisurely, and the reflecting, we must not forget that a very large portion of our people have not the means of pursuing this inquiry satisfactorily, while they are at least equally endangered with the rest of their countrymen by the sophistries of Popery. What course shall we take in regard to these? It seems to us that none is preferable to the exposure of Romish absurdities by the light of common reason. The Jewish prophets, under plenary inspiration, did not hesitate to appeal to the common sense of the people against the follies of idolatry—and surely we may well approve their example by our practice, and exposing the palpable monstrosities of Popery to the gaze of our people, ask them, *Can this be the religion of truth?* Papists, in Protestant countries, knowing well the power of this argument, keep these things in the back ground: their chapels, for the most part, exhibit no images; and it is rarely that a zealous but injudicious priest brings miraculous medals from the Virgin for the cure of diseases. But on the continent of Europe,—nay, alas! in our own neighbour island, such things are matters of every day—every peasant has his charm against his peculiar ail, specially blessed by the infallible fathers of Rome; holy fountains, holy relics, and sanctities of every description, abound in “the Isle of Saints.” Let these charms be exhibited to our people; let them know that the infallible church, when across the Irish channel, compels men to crawl upon bare stones with bare knees, and to lie upon stone beds—not *any* stones, but certain highly favoured ones, whence remission of sin is to be obtained—let them know that not a Popish church on the continent is without its complement of images, many miraculously weeping, bleeding, &c. &c.; and let him further know that the communion in which all these fooleries are encouraged, calls itself unchangeable and infallible; nothing more, assuredly, can be wanting to convince men of plain sense, which is the character of Englishmen, of the utter futility of the Popish claim to apostolicity and infallibility.

This latter course is taken in the admirable work now most seasonably reprinted. Archdeacon Daubency, though well qualified to meet the subtle advocate of Rome on the higher ground of Scripture and antiquity, preferred to take the field where his labours might be more

extensively useful; and therefore produced a work not intended to display that learning which he abundantly possessed, but to develop an argument comprehensible by all who receive it, and convincing to all who comprehend it; the absurdity of those figments wherewith Christianity has been corrupted by the system called Popery. The Protestant's Companion is therefore a most valuable defence at the present day, when Popery, relying on the indifference or ignorance of professing Protestants, is making exertions altogether unequalled since the time of the Reformation, to regain her political supremacy in the British islands. Although "*planus imperitis*," it is also "*doctis probabilis*." For the argument loses none of its force from being a *reductio ad absurdum*. By the direct method, the line of Scripture and ecclesiastical antiquity, we show that Popery is not apostolic; while by the argument drawn from its absurdities, we as satisfactorily prove that it cannot be.

The Protestant's Companion was originally published as an answer to a work by Bishop Baines of Bath, arrogantly enough intitled, "*A Defence of the Christian Religion*;" but being in fact, nothing less than an apology for Romanism. This does not, of course, diminish the value of the reply; but it has had some influence in the distribution of its parts. We shall now proceed to show by extracts the character of the work, and the value of its argument. We make no apology for this; for although the book has long been before the public, it has been for some time out of print, and there are many to whom its valuable pages are not at present familiar, though we hope we shall not long have this to say.

Passing over the doctrine of the Pope's supremacy, which falls less within the plan of this work than other subjects, but which is clearly overthrown by Dr. Daubeney on historical testimony, we come to the question of transubstantiation. This is that millstone which must fall at last on the head of Babylon, and sink her in the waters. This is an absurdity which may be tested by any one in possession of his sense. It might therefore safely be allowed to fall of itself. Yet, as the Romish advocates are obliged to patch it up, it may not be inexpedient to show the absurdity of those arguments by which it is supported; and this is what Dr. Daubeney has done very effectually, by a simple citation of the actual words of its defenders.

The following is from Friar Hayes, with the author's running comment.—

"I will prove," says the friar, "that God can make a body exist in many places *at once*. A body in motion can have its velocity increased *ad infinitum*, to any degree, and the Almighty can, at any moment, give it a velocity not sensibly different from infinite. Suppose then that such all but infinite velocity is one of the attributes of the body of Christ!" The friar is certainly at liberty to make what supposition he pleases, but it remains with his reader to appreciate the conclusion which is attempted to be drawn from it. "It evidently follows, then," continues the friar, "that Christ's body can pass from one end

to the other of the universe, through every point of the universe, in a shorter time than the twinkling of an eye; and therefore can be present, over and over again, in every spot of the creation, at any sensible point of time." This very irreverent mode of treating a sublime subject does not appear to me to be entitled to serious consideration. That I may, however, avoid the appearance of treating the friar with disrespect, (though in his treatment of others, the friar has lately convinced the world that he is by no means scrupulous on this head,) I refrain from saying what a wise man, on good authority, might say on the present occasion, and proceed to render the friar's boasted illustration into plain English. To prove that our Saviour's body "can be present in many places at once," we are told, that "a body may be possessed of such infinite velocity, as to pass from one end of the universe to the other, with such inconceivable rapidity, as to be present, *over and over again*, in every spot of the creation, at any sensible instant of time."

To this we answer,—whatever may be the supposed velocity given to the moving body, and whatever the length of space through which it has to move,—the body, once set in motion, and continuing successively in its course, cannot be in every point of the given space at *one and the same time*; for *motion* signifies *progression*, and *progression* necessarily implies a *change of place*.

To compare great things with small. A bullet, discharged from a gun, travels with inconceivable velocity, and arrives, as it were, in the twinkling of an eye, at its destined mark; and though the stander-by possesses not sufficient strength of vision to trace its progress, still he possesses a sufficient portion of common sense to know, that the bullet could not be at the muzzle of the gun, in every part of the space through which it has travelled, and at its destined mark, at *one and the same point of time*. So that whatever becomes of the mysterious subject to which the friar's illustration has been applied, the illustration itself proves in direct contradiction to the position which it is brought to establish. But as a doctrine, in itself absurd and irrational, may be expected to draw after it absurd and irrational consequences, my reader will not be surprised to find another objection standing in the way of Friar Hayes's ridiculous notion, respecting the velocity of a body moving from one end of the universe to another in a shorter time than the twinkling of an eye, which is derived from the Popish *salvo* for denying the cup to the laity; namely, on the ground of *concomitancy*; by which it is to be understood, that some blood goes along with all flesh, or is *concomitant* with it. And though the officiating priest partakes of the cup; yet this, I should think, must put the friar to some little difficulty, how to contrive a way for the body to have no check at all in the rapidity of its motion, whilst the priest, for ever so short a time, is detaining the cup, for the purpose of drinking some of the blood belonging to, and forming a part of the body. In which case, not only the body cannot be in every part of the given space at one and the same time, but the body and blood also, or that part of it which is not *concomitant* with the flesh of the body, being separated for the use of the priest, must each be in a different place at the same time. Friar Hayes must, therefore, find himself rather perplexed with the scheme of *concomitancy*, invented and adopted by his Church, and his own scheme of infinite velocity. For the body cannot perform its motion, by travelling at the rate he supposes, at least as a whole and entire body, when it can have only that part of the blood which is *concomitant* with it—the rest being so separated, and detached from it, as to occupy a different part of the same given space, through which the body is passing. Thus the scheme of the rapid motion of the body as a *whole*, and the scheme of the *concomitancy* of parts of the blood with it, cannot well agree together; one of which being the scheme of the friar, the other of his Church—the former must, if required, be given up, or the friar, by his Church, be deemed an *heretic*.—Pp. 63—66.

This is certainly conclusive, if there is logic in the universe. We are not so well satisfied with what Dr. Daubeney says in reply to Bishop

Baines, where he impeaches him for deserting the doctrine of his church in saying that the body in the sacrament was the glorified and arisen body, and not "the likeness of sinful flesh." We believe the bishop to be perfectly in accordance with his church on the point—but then this involves him in a manifest absurdity, which his acute adversary has not omitted to notice. *The words of consecration were spoken before the body of our Lord was glorified*; if therefore they were literally intended at all, they can only be interpreted of the body in its former state: in manifest contradiction to Bishop Baines, and the decisions of the Roman Church, Dr. Daubeney has added some valuable observations on the doctrine of *real* presence, as undoubtedly held by the Church of England; which the Romanists have so ingeniously confounded with the *corporeal*, that some less informed members of our church have taken fright at doctrines and formularies derived from the purest and primitive ages.

On image worship and idolatry, Dr. Daubeney is singularly felicitous. In truth, the subject afforded good scope for the development of his plan. After reading what follows, a Protestant mind must indeed be strangely constituted if it could be in any danger from the artifices of Rome.

That arch apologist for the Church of Rome, Cardinal Bellarmin, employed his talents on this ridiculous work, in the twenty-fifth chapter of his second book, which has for its title, "By what manner of worship images are to be adored." "The fifth conclusion is, the worship which is due to images on their own account, and properly is a certain imperfect worship, which analogically and reductively, belongs to the species of that worship which is due to the original. To images do not belong properly either *latreia* or *douleia*, or any other worship of those kinds which belong to an intelligent nature. For an inanimate and senseless thing is incapable of worship of *this kind*, but a certain inferior kind, differing according to the difference of images. Thus, to the images of the saints is not due properly *douleia*, but an inferior worship, which may be called *douleia secundum quid*, or *douleia analogically and reductively*. So to the images of the blessed Virgin *hyperdouleia* is not simply due, but *hyperdouleia secundum quid*, or analogically or reductively. Lastly, to the images of Christ, true *latreia* is not due, and simply, but a worship without comparison inferior, which yet is referable to *latreia*, as an imperfect to a perfect. It is proved thus. As an image is to the original, so is the worship of the image to the worship of the original; but the image is the original itself analogically and *secundum quid*, for the picture of a man, is a man *analogically and secundum quid*, so to the image is due a worship due to the original, imperfect and analogical." Here we must perceive that the material image itself is worshipped. For instance, if you worship the Virgin Mary, her image not being present, you must worship her with *hyperdouleia*; but if you worship her image, it must be with something inferior, we will say, *douleia*; so that for the regulation of religious worship Bellarmin lays down the following ridiculous distinction:

Christ is to be worshipped with <i>latreia</i> ,	
His image with <i>hyperdouleia</i> ,	
The Virgin with <i>hyperdouleia</i> ,	
Her image with <i>douleia</i> ,	
St. Peter with <i>douleia</i> ,	
His image with <i>subdouleia</i> .	

Latria being the worship proper to Almighty God, to whom alone religious worship is strictly due."

Thus can a wise man talk nonsense, when he forsakes the fountain of truth, to follow after his own vain imaginations.

But what is the poor ignorant worshipper to say to all this jesuitical trifling? Might he not say to Bellarmin, "Really, Sir, I am perfectly at a loss to understand what is meant by your *analogy* and *reduction*, and your *secundum quid*, in religious worship. For want of comprehending these nice lines of distinction between the different kinds of worship which you have been at the pains thus precisely to draw out, may there not be a danger of my falling into the crime of idolatry, before I am in the least aware of it? Would it not, therefore, be more safe for me, as an ignorant man, to refrain from puzzling myself with things that I do not understand, and confine my attention to those things which, as an honest man, I cannot fail to understand perfectly? St. Paul tells me in plain English, 'that an idol (or graven image) is *nothing* in the world, and that there is none other God but one.' Pray, Sir, can you inform me, what kind of religious worship is to be paid to nothing? The commandment, instead of distracting my mind with the particular modes in which a graven image is to be worshipped, informs me in the most decisive and unequivocal language, that it is *not to be worshipped at all*—whereas your imaginary distinctions of '*analogy*, '*reduction*, and '*secundum quid*,' leave me nearly in the same perplexed condition in which a blind man would be placed, whom some cunning wag had led into the middle of a wood, and there left him to find his way out as he could."—Pp. 145—148.

On the *worship* of the Virgin Mary, which the Papists of the present day so studiously disclaim, the Protestant's Companion has the following decided testimony.

If my reader will, however, accompany me to Florence, a city in Tuscany, which seems to be more particularly under the protection of the Virgin, he will find that the extravagant adoration paid to the Virgin Mary, in that city, does not come short of the pattern which has been exhibited, and which tends to stamp the character of the Romish worship in the present day. In the church of St. Mary of Impruneta, near Florence, there is a miraculous picture of the Virgin, which is highly esteemed throughout all Tuscany. Under the apprehension of any extraordinary danger, this picture is carried in solemn procession through the streets of Florence, accompanied by the prince, the nobility, the magistracy, and the Clergy. To establish the miraculous power of this picture, in procuring relief on different occasions, in cases of imminent danger, various acts and records are produced, to prove the several benefits which have been obtained through the intervention of this all-powerful picture. In one of these records, testimony is borne to a miraculous cessation of a pestilence in Florence, after a three days' procession of the picture in question. An inscription, set up in the church about a century ago, has the following words: "There is no one who can be saved, O most holy Virgin, but through thee; there is no one from whom we can obtain mercy but through thee. Mary opens her bosom of mercy to all, so that the whole universe receives out of her fulness; the captive, redemption; the sick, health; the afflicted, comfort; the sinner, pardon; the just, grace; the angels, joy; the whole Trinity, glory."

Such are the divine honours and blasphemous addresses, ascribed to the Virgin at this day, by the members of the Church of Rome, in the city of Florence; of whom St. Paul would have said, as he did of the inhabitants of Athens, "Ye men of Florence, I perceive that in all things ye are too superstitious." But what would the Apostle have said, had he entered the Nicholini Chapel in Florence, in which there is a dome beautifully painted in fresco, having for its subject the coronation of the Virgin Mary? In the centre of the piece, the Virgin is seated; whilst on one side stands a venerable old man,

intended to represent our Heavenly Father; on the other a young man, the intended representative of our Saviour;—both of whom are engaged in placing a crown on the head of the Virgin Mary;—whilst the third person in the Trinity, under his emblem of the Dove, is hovering over the scene. This picture never fails to be shown to the traveller with no small degree of ostentation, as a sublime representation of the honour due to the Virgin. St. Paul, it is most probable, would have found no other difference between the idolatrous worship paid to the great Diana at Ephesus, and that paid to the Virgin Mary at Florence, except that the former was paid to an imaginary *Heathen goddess*, the latter to a *deified mortal woman*. But in both cases the honour due to the one true God is invaded; and the command delivered by our Saviour, that the Lord our God only should be worshipped, is equally broken, though in a somewhat different way.—Pp. 208—210.

The following is a specimen of the doctrine of purgatory as held in the Romish Church; and it is one to which neither Bishop Baines, nor any other Papist, can take any reasonable exception, as it is only a sample of what takes place in the infallible city.

That I may not be thought to slander the Church of Rome, I place before my reader a copy of a notice which I saw publicly affixed to a pillar, in a church in the *Campo Vaccino*, at Rome, for the information of its different frequenters. Being struck with such a public notice, I took it down on the spot, and, in a free translation, it runs thus: "An easy method of providing prayers for the soul when alive, without waiting till after death. Whoever will be enrolled in the number of benefactors to this church, and would receive the prayers of the mass, &c. must address himself to the priest of the church for the proper form, &c. Whosoever shall give the benefaction of one *giulio* every month, during his life, shall, after his death, receive the prayers of eighty low masses, and two cantatas. Whoever shall give *un grosso* a month, shall receive the prayers of forty masses, and one cantata."

The reader is then given to understand, that whoever shall have omitted to have done this, supposing he shall be arrived at the age of sixty, may purchase the whole benefit of the masses in a lump, upon the following terms: "ten *scudi*, for eighty low masses, and two cantatas. Moreover, those who are enrolled, shall be partakers of the masses and cantatas which are every year celebrated in each day of the octave of the death in common, for the benefactors who shall have departed this life. Let every one, therefore, think of his soul whilst he is yet alive, without waiting, in the flames of purgatory, the discretion of another, whilst he is crying out; 'have mercy on me! have mercy on me! have mercy on me! at least, you my friends, since my own relations have forgotten me.'"

To this traffic in masses, may be added another trade carried on by the Church of Rome in indulgences; the scandalous grossness of which, as it prevailed previous to the Reformation, principally contributed to the introduction of that salutary event. It is the usage of the Church at Rome, that the host, or consecrated wafer, should be in actual exhibition in one Church of another. There is, therefore, for the information of the public, a rotation list published every six months, of the Churches, with the date of the month and days when the host is to be exhibited for forty-eight hours; which is thence called, the service of *Quarante Ore*. On this occasion, the church in question is richly decorated, and the altar most splendidly illuminated; whilst in some conspicuous part of the church the following information is put up for the satisfaction of all who may think fit to attend the ceremony: "Whosoever shall visit each (or any one) of the above-named churches, during the service of the *quarante ore*, and shall stay there so long as he may find it convenient, or of advantage, and having confessed and communicated, he shall acquire a *plenary indulgence*, and his proposed confession being confirmed, he shall acquire ten years, and

moreover forty indulgences for each time: as appears in the Breviary, put forth by Paul V. May 10, 1606."—Pp. 229—232.

Chapter viii., "Respectfully addressed to our governors in Church and State," is an admonition which has lost nothing of its value, though it may somewhat of its influence, by the altered character of our national government.

We thank the Romanists, (says Dr. Daubeney), and we shall have but to thank ourselves, if we are not upon our guard against them. But we feel particularly obliged to Bishop Baines, for fairly telling us what the members of his Church would do, if they had it in their power: for in the publication here referred to, Bishop Baines *unchurches* the Church of England, reduces her Clergy to the rank of laymen, and tells them that they have no proper title to the revenues which they now possess. This, surely, is plain language, which it requires no strength of intellect to comprehend. We trust, therefore, that our governors will profit by the information contained in it. And, considering, (as the Bishop of St. David's, in his excellent speech, lately remarked to their Lordships,) that Parliament is convened by the writ of summons, expressly for the defence of the kingdom and the Church, we humbly trust, that energy and decision will not be wanting to conduct us safely through the approaching danger, by looking it boldly in the face. Should the case be otherwise, the Constitution must fall; and woe be to those who shall be the unhappy survivors of the ruin. At the same time, it cannot fail to give the greatest satisfaction to every well-wisher to our country, to observe the judicious measures now generally adopted for the religious and moral education of the lower orders, and for attaching them more strongly to the Establishment, by providing a more liberal accommodation for them in our churches. With such support at command, and by the firm maintenance of those Protestant principles upon which our boasted constitution was originally built, the government, under Divine blessing, will have nothing to fear from the outrageous ebullitions of a wild and misguided populace; who, if we are rightly informed, are, for the most part, but senseless tools, in the hands of an artful, interested, and ambitious priesthood.—Pp. 342—343.

This is immediately followed by an important statement.

I proceed to say a short word on the present alarming growth of Popery in England; which, to those who consider that this country possesses one of the most apostolical Churches this day in Christendom, and are duly sensible of this gracious act of Divine providence in its favour, cannot possibly be a matter of indifference. It is not my intention, however, to enter at large into this subject, not being furnished with adequate information for that purpose; but merely to say sufficient upon it to direct the attention of our legislators to what must be considered to be a national concern. An excellent publication made its appearance some few years since, under the title of "The Revival of Popery, in a Series of Letters to William Wilberforce, Esq.," which contains a large collection of interesting particulars relative to this important subject. In the fifth and sixth Letters of this publication, the reader is presented with a detailed account of the very extensive Establishment of Jesuits at *Stonyhurst*, near Preston, in Lancashire; where the work of popish instruction, and protestant conversion, has for many years been conducting on the largest and most systematic plans. The progress which has been made, in withdrawing the neighbouring population from the Establishment of this country, and attaching them to the Romish communion, may be estimated, by the boast at this time made by the Jesuit priest, at Preston, that when he first came there, (a little more than twenty years since,) a small room would have contained his whole congregation; but that two large chapels, each holding two thousand persons, are now insufficient to contain the assembling congregations; and that, although before the establishment of this Jesuit's College, there were not half-a-dozen

Papists about *Stonyhurst*, now the greater portion of the population, in that part of the country, to the amount of many thousands, are professed Papists. It may be added, that there has been lately erected in this place a large school, on the plan of the National School, for the training of the rising generation, capable of containing a thousand children; whilst the whole vicinity of *Preston*, comprehending the principal gentry, and even some Clergy, is described as completely subjected to the influence of the insinuating and intriguing Jesuits. To this alarming statement, in its aspect towards the Protestant Church, the author subjoins the following very pertinent observations:—

“There are two observations, which naturally arise out of the above statement. The first is, the magnitude and danger of such an establishment as this in our own country in the present state of its continental connexions, in the present condition of Ireland, and in the sensible increase of Popery within our own realm. If *Jesuitism*, like her twin sister *Popery*, continue what she has been, ever since history has recorded her crimes, it is then a matter of no common importance, that such a society should have gained so strong and central a position, should be proceeding, unmolested, in the holy work of proselytism, and should be annually turning loose upon this nation, so large a number of disciples, imbued with all the doctrinal and practical errors which have been super-added by *Jesuitism*, to the native corruptions of *Popery*. It would be absurd to suppose that all their influence has been acquired for nothing; that so many converts have been made, and so many scholars trained, without an object; and that an establishment, whose plan is method itself, and whose union is well worthy even of our own imitation, should be thus concentrating its forces and talents, augmenting its influence and funds, and multiplying its converts and adherents, without danger to our Protestant Church and State. Under these circumstances, it is not, surely, too much to assert, that among the many objects for which this country has a right to look for protection to its Parliament, as the natural guardian of its religious and political liberties, there is, perhaps, no one which stands out more prominently, which is pregnant with more danger to this nation, or calls for more prompt remedies on the part of the legislature, than the revival of the order of *Jesuits*.”

To the preceding statement, I have only to add, what falls within my own knowledge, as an inhabitant of the county of Somerset. There is now at *Taunton* a nunnery, upon an extensive scale. Previous to its establishment there were no Papists in *Taunton*. There are now, I am given to understand, upwards of five hundred, and the number increasing. An encouragement held out to the poor inhabitants by the Romanists, of feeding, clothing, and educating their children, has been attended, as it may be supposed, with great success. A very active agent, of insinuating address, in constant communication with *Rome*, zealously employed in the trade of proselytism, has worked himself into the notice of all respectable families in the town.

In *Shepton Mallet* there is a large chapel, and a nunnery. At *Stratton on the Foss*, near *Shepton Mallet*, there is a Roman Catholic seminary, chapel, and Monastic institution, where the young students wear caps and gowns, as at our universities.

At *Downside*, in the neighbourhood of *Bath*, a convent of *Benedictines* (if I am rightly informed), upon an extensive and splendid scale, has been lately established, and is now in full action. Such are the public Romish institutions, which have come to my knowledge, within the county of Somerset.

It is well known, that the Popish poison which was imported into this country from the French Revolution, has, for these last thirty years, been gradually spreading its infection among us. The institutions above noticed, in open defiance of existing statutes, are some of the fruits which one single county has already derived from it. What steps should, in judgment, be taken to restrain the further progress of this Popish malady, it is not for me to devise. But of this I feel fully persuaded, that if the spirit of Roman proselytism proceeds in the way in which it has gone on among us for the last few years, a great body of the

lower and uninformed orders of the community, attracted by a worship which addresses itself more to the senses than to the understanding, will be lost to our Establishment.—A prospect, which unless truth and falsehood in religion are become matters of perfect indifference, must, it is presumed, be a subject for serious consideration with a Protestant Government.

In making, however, the preceding report, I have discharged what I conceive to be my duty. For though I feel the utmost charity towards all who may differ from me in religious opinions, still truth can enter into no compromise with error. Should I then be considered as having stretched myself beyond my proper line, on this occasion, I have to console myself, that my judgment is with God, who "seeth not as man seeth:" having acted under the fullest conviction, that the Protestant Church of England is a true Church of Christ—that it has long been the glory of this nation—and that, under heaven, it is the greatest safeguard to the envied constitution of my country. Having thus borne my faithful testimony to passing events, I trust I may, without offence, make use of the following language of Mr. Southey: "If our *physicians* think the best way of curing a disease is to pamper it, the Lord in mercy prepare the kingdom to suffer, what he by miracle only can prevent."

I conclude this chapter with the short, but energetic speech, made by King George the First, at the opening of Parliament, in 1722:—"It seems an infatuation not to be accounted for, to hope to persuade a free people, in the full enjoyment of all that is dear and valuable to them, to exchange freedom for slavery, the *Protestant religion* for *Popery*, and to sacrifice at once the price of so much blood and treasure, as have been spent in defence of our Protestant Establishment. Our enemies have long taken advantage of our differences and dissensions; let it be known, that the spirit of Popery, which breathes nothing but confusion to the civil and religious rights of a Protestant Church and kingdom has not so far possessed my people, as to make them ripe for such a fatal change."—Pp. 343—349.

The volume concludes with an admirable address to the Clergy, and a curious reprint of an old Saxon sermon, showing what was the doctrine of the English Church before the Conqueror on the subject of the Eucharist.

It ought not to be omitted that the excellent and learned Christian to whose pen we are indebted for the sterling work before us, is one, who, on account of his devoted attachment to the constitution of our Church, and his decided and energetic denunciation of schism, has incurred the imputation of a leaning to Popery. It is curious to see one who was thus accused by his enemies, composing, and that too in his 80th year, a work against Popery, which none of his public opponents could have attempted to rival. But it is instructive as well as curious. It shows the true ground on which Popery must be combated. The low Churchman and the dissenter afford the Papist an immense advantage; because, in disputing with the Church of Rome, they contend as well against the truths she has kept, as the abuses she has added. The Romanist seizes this vantage ground, and proving that his opponents are wrong in some points of the argument where he is right, readily obtains credit for superiority in the rest. It is certain that those who will not admit any thing to be right in the Church of Rome, are the very last who will be able to *prove* that any thing there is wrong. Some of these men are strenuous advocates for what they call "the

doctrine of the Reformation;" yet what is the very meaning of the term *Reformation*? Not surely a destruction and reconstruction; but a retention of the substance, with the removal of the concretions which had obscured and defaced it. We never denied that the Church of Rome had retained the *substance* of Christianity; all that we affirmed was that she had so obscured the truth by her legends and traditions, that the fair face of religion was scarcely visible through the accumulated rubbish, not to mention that much of the accumulation was actually detrimental to the substance itself. The Church of England, as any national church had a right to do, swept the pernicious additions away, and held fast the substance purified from the foreign alloy. But the substance itself we reject at our peril, whether it be apostolic doctrine, or apostolic discipline.

We are happy to find that the truly venerable Archdeacon Daubeney has left a grandson so well disposed to walk in his steps. The editor, as our ordination reports show, has but very recently entered the ministry, and his first professional act is certainly auspicious. We wish him every blessing in his career, and hope he will long be permitted, not only to be useful in the more private duties of his office, but to benefit the Church at large by his theological labours. He is a living witness of the importance of a religious education, being sprung from a good father as well as a good grandfather—Colonel Daubeney, of Bath, who has taken a prominent part in the formation of the Lay Church Association in that city; an institution of the most valuable character; an institution which if it had many parallels, might achieve even the revival of our Convocation.

In conclusion, we must caution our readers not to mistake the present work for another of the same name, anonymous, published by Prowett. The latter is an admirable thing in its way, and well calculated to neutralise "the deceivableness of unrighteousness;" but the two works are altogether distinct. Our readers would do well to possess themselves of both.

LITERARY REPORT.

Family Readings from the Gospel of St. John, adapted also to the Use of Teachers in Sunday Schools. By the Rev. JAMES SLADE, M.A., Vicar of Bolton, and Prebendary of Chester. London: Rivingtons. 1836. 12mo. Pp. 382.

To introduce the nature of this work to our readers, we cannot do better

than to let the author give his own account, and then subjoin a lecture.

This publication was undertaken at the repeated recommendation and request of a few clerical friends, who had been present at my family readings; to myself it seemed unnecessary, as there are already so many plain scriptural commentaries; and still more so, after the recent and excellent works of the Lord Bishop of Chester, and the Rev.

Chas. Girdlestone, on this very subject ; but my friends observed, that different plans were suited to different persons and different families ; and I have deemed it proper to defer to their judgment, in this matter, rather than to depend upon my own.

My great desire has been to explain the text as clearly and simply as I could, partly by paraphrase and partly by annotations annexed, and then to close each lecture by a spiritual and practical address, drawn from some of the passages which have been read.—*Pref. p. i.*

LECTURE VI.

In the second chapter we read of the first miracle that Jesus wrought,—the first public miracle at least : it was at Cana, a small village a few miles north of Nazareth, where he had just been with his four disciples.

CHAP. II. 1.

1. *And the third day, after his conversation with Nathanael, there was a marriage in Cana of Galilee ; and the mother of Jesus was there.* 2. *And both Jesus was called, and his disciples to the marriage, and to the feast which was given in consequence of it.* 3. *And when they wanted wine, the mother of Jesus saith unto him, They have no wine, probably expecting, possibly having been told, that he would work a miracle on the occasion.* 4. *Jesus saith unto her, Woman, what have I to do with thee ? mine hour is not yet come.*

The word "woman" here is not used as a term of anger or reproach. Jesus addressed his mother in the same manner, when he was on the cross ; and thus he spake also to Mary Magdalene after his resurrection. But the words "What have I to do with thee ?" (though uttered as a sharp rebuke) were perhaps intended to inform his mother, that her privilege extended not to such matters, to any interference with him in the display of his power : she must leave him to judge of the proper times for working miracles. "Mine hour is not yet come," the proper moment, in this instance, is not arrived : the wine is not all gone, and they have not felt their want. While there was any wine left, many might have found pretext for doubting whether a miracle had been performed or not.

5. *His mother saith unto the servants, Whosoever he saith unto you, do it.* Most important advice to them, and to all who would obtain favour of the Lord. This admonition might have been given by Mary, some little time after, as the en-

tertainment went on, as the wine was exhausted. 6. *And there were set there six water-pots of stone, after the manner of the purifying, namely, for the various washings and cleansings, of the Jews, containing two or three firkins a piece.* A firkin is supposed to have contained from seven to nine gallons. 7. *Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.* Quite full, so that nothing could have been poured in besides the water. 8. *And he saith unto them, Draw out now, and bear unto the governor of the feast, a person who managed the entertainment, and attended to the guests. And they bare it.* 9. *When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,* 10. *And saith unto him, Every man at the beginning doth set forth good wine ; and when men have well drunk, then that which is worse : but thou hast kept the good wine until now.*

Observe : the proof of the miracle is complete in all its parts ; the servants knew certainly, that what they put into the vessels was water ; the manager of the feast, who did not drink with the guests, but provided for them, pronounced it to be wine, nay, the best wine. The water-pots had never before been used for wine, so there could have been no mixture to deceive : the quantity indeed was too great for any such deception. The change was sudden, instantaneous : water poured in, wine drawn out.—"When men have well drunk ;" it may not mean to any excess ; only, when they have drunk a certain quantity, so as to be less able to distinguish the flavour of wine. But whatever it means, the bridegroom is merely saying what was the common custom among men ; namely, to give the best wine first : in the present case, the best was kept till last.

11. *This beginning of miracles did Jesus in Cana of Galilee, and manifested forth, shewed forth, his glory ; and his disciples believed on him, their faith was increased and strengthened.*

Here is a remarkable expression : "shewed forth his glory," his own glory, "the glory as of the only-begotten of the Father." This is never said of the miracles of any of the prophets or apostles : they never manifested their own glory, but the glory of their Lord and Master, by whose power they worked. Jesus worked by his own power, and for his own glory, and for

the establishment of his glorious kingdom. Here again we behold the footsteps of the present God.

12. *After this he went down to Capernaum, he and his mother, and his brethren, his near relations, cousins, and his disciples; and they continued there not many days.* The reason of their not continuing we shall learn at the next reading.

As Mary pondered the sayings of Jesus, and laid them up in her heart, so let us ponder her saying to the servants, and lay it up in our heart: "Whatsoever He saith unto you do it." *Whatsoever*: our minds should be ever open, our hearts ever open, to receive every instruction and command from the mouth of the Lord. He knoweth what he will do with us; and his purposes are full of wisdom, and mercy, and truth; he cannot lay upon us any unnecessary command: we must pay an equal obedience to all his laws, and seek to know and do his will in every thing. The wilful and continual disobedience of any one commandment is rebellion against him, and shows that we do not obey at all from a proper sense of his authority and a due submission to him. We cannot obey him perfectly in any thing; but we must desire, and determine, and endeavour to obey him in all things, without exception and reserve. Many mistake in this matter; and suppose that, because their obedience cannot be perfect, and the Lord will mercifully forgive their failings, therefore they may choose what duties they shall do, and what they shall leave undone; whereas this is no true spirit of compliance at all; it is a setting up of our own judgment against the word of our Lord; it is making our obedience depend not upon his will, but our own inclination; and in this way, there could be no standard of duty whatever, no bringing of our hearts into subjection to the will of God. Whether we see the fitness and necessity of a command or not, we are to obey because God has commanded. The servants might have seen no use in their filling the water-pots with water: how should this give them wine? But they obeyed, and the want was supplied; and if they had consulted their own judgment and refused, the Lord's favour could not have been granted. Let us pray for a total surrender of the heart to God, for a willing and strict obedience in every point; that we may "walk in all the commandments and ordinances of the Lord blameless,"

(Luke i. 6.), and thus his glory will be manifested to us more and more; and our faith will increase, and we shall go on to perfection.—Pp. 27—31.

A Dissertation, Practical and Conciliatory, in three Parts, intended to define, illustrate, and reconcile with each other, the following three classes of objects: 1. Philosophy and Theology. 2. Politics and Religion. 3. Private Opinion and Ecclesiastical Communion. By DANIEL CHAPMAN. London: Hamilton. Leeds: Knight. 1836. 8vo. Pp. 232.

MR. DANIEL CHAPMAN's intentions are apparently very good, and his views may be highly important and beneficial to human kind in general, this country in particular; and at all events, Mr. Chapman entertains this satisfactory opinion. He "subscribes his name" to this dissertation, which is "avowedly intended for universal circulation," "as the visible pledge of his intention to aim at the full accomplishment of whatever God shall providentially appoint, and man legitimately require." Accordingly the volume before us is but the *avant courier* of "the works of DANIEL CHAPMAN, on subjects moral, philosophical, and religious: designed no less to influence the practice, than to direct the judgment of the human race;" in the publication of which "the acquisition of pecuniary emolument is not his principal object." "Pecuniary advantage he has no objection to share" with his publisher; and he "regards with comparative unconcern all results except those which affect the essential character, and the permanently practical influence of his publications." "The precise extent of his labours can be determined only by the length of his life, and the measure of his ability;" but "he purposes sacredly and unservedly to consecrate his existence and powers to the glory of God, and the good of man." "The names of subscribers addressed without loss of time, will be received with great pleasure by the author. Perhaps it would be most conducive to economy and despatch, if each person who receives a copy" of the author's prospectus, "were to procure as great a number

of subscribers as the range of his own immediate circle, and the extent of his casual intercourse, allowed; and were then collectively to transmit to the author the names and addresses of the respective individuals." Really we think Mr. Daniel Chapman the most venerable and agreeable person within "the range of our own immediate circle, and the extent of our casual intercourse;" and his anxiety for the welfare of the human race unquestionably deserves the co-operation of mankind in general, to transmit him their names as subscribers. For our own parts, we trust that we shall have contributed our mite by making known his moderate wishes, and more than patriotic intentions.

The Family Liturgy: being a Course of Morning and Evening Prayers for a Family, arranged and compiled on the plan of a Liturgy. By the Rev. R. W. SIBTHORP, B.D., Minister of St. James's Episcopal Chapel, Ryde, Isle of Wight. London: Seeley. 1836. Pp. 185.

This is a highly useful and excellent manual of family devotion; it will, we trust, be a guide to many who are perplexed how to perform this essential duty; and will supersede the practice of conducting this service to Almighty God in extempore prayers; for which few are adequately gifted, so as to lead their families into permanent and fixed habits of devotion.

Going to Service; a sequel to "My Station and its Duties." By the Author of "The Last Day of the Week." London: Seeley and Burnside. 1836. Pp. 239.

This is a very interesting little work, and well adapted for the purpose benevolently intended by the author. The title shows that it is not the first essay of the writer. When, however, the Lord's day is called "the last day of the week," we must remind the writer that the Lord's day is not the last, but is every where in the New Testament called "the first day of the week."

Walks and Scenes in Galilee, Judea, &c. London: Seeley. 1836. Pp. 115.

AN elegant little book, and full of devotional feeling. The writer supposes himself present at many of the scenes of our blessed Lord's history; which he describes with suitable and appropriate reflections.

The Roman Schism, illustrated from the Records of the Catholic Church. By the Hon. and Rev. A. P. PERCEVAL, B.C.L. London: J. Leslie. 1836. Pp. 463.

THIS work is one of very great utility and value. We were much struck with the extreme simplicity of the writer, in the advertisement. It appears that, at the time of the controversy occasioned by the agitation of Roman Catholic emancipation, the writer sent forth a work in favour of that measure; for which he tells us he met with much suspicion, and sundry black looks from the Clergy; he now seems to repent of his former advocacy of the Popish claims, and this may be regarded as a sort of *palinodia*; and lest his readers should think him too deeply read in councils and fathers, (which, however, nobody can doubt,) he enters a sort of a caveat against such an imputation. However, the fruit of his acquaintance with this peculiar branch of literature, is here turned to very good account; and he has no just cause of fear on that head. He shows admirably, how slender is the pretext of antiquity urged by the Papists; and how little claim to the character of general councils those synods have, on which Popery rests her claims. We think in this book we see clearly the means by which the ultimate reformation of the Church of Rome is to be brought about, when it shall please the Almighty to visit the Churches of that communion; "when the veil which is now upon their heart shall be taken away, and it shall turn unto the Lord." Only let the Romanists see that the councils on which they rest were not general councils, but rather, as Jewell calls that of Trent,

"a band of conspirators," and they will go back to those councils which the universal Church acknowledges as such.

The Christian Legacy; Peace, in Life, Death, and Eternity. Fifteen Discourses. By the Rev. J. HUGH, A.M., Minister of Ham, Surrey. London: Seeley. 1836. Pp. 279.

THESE are useful discourses; but we are sure the writer will find few, either Churchmen or Dissenters, either Calvinists or Armenians, who will agree with him in confounding justification with the final acquittal at the day of judgment; which he does in his second sermon. The Scriptures, and our own formularies, speak of justification as taking place in the present life.

Fifty-two Lectures on the Church Catechism. By S. WALKER, A.B., Curate of Truro. A New Edition, with four additional Sermons on the Creed, by the Rev. J. LAWSON; and a brief introductory Memoir, by the Rev. E. BICKERSTETH, Rector of Watton, Herts. London: Hamilton. 1836. Pp. 531.

THIS volume is dedicated to the Rev. C. Simeon, of Cambridge. They are able and powerful discourses; but we cannot give them an unqualified recommendation, as they, in many respects, inculcate the views of a School of Theology, which we cannot cordially approve.

Sermons on some leading Points of Christian Doctrine and Duty. By the Rev. J. BOYLE, B.C.L., Curate of St. Peter's and St. Mary's, Barton-upon-Humber. London: Parker. 1836. Pp. 310.

THESE are very excellent and useful sermons. We observe, however, an occasional use of language, which—although in this instance counteracted by the general tone of the sermons,

and probably arising from inattention to the great scheme of Christian doctrine on certain points, as come down to our Church from the earliest times of Christianity—we think ought carefully to be avoided. In the first sermon especially, we find the distinction insisted on between the *Visible* and *Invisible* Church. If Mr. Boyle knew the mischief which had arisen from this distinction, we are persuaded he would have eschewed it. After all, is such a distinction justified by Scripture? We are persuaded it is not. True, many Christians are so in name only; but cannot this awful fact be insisted on, without having recourse to the unscriptural language about an *Invisible Church*? There is *one* only body, just as much as there is *one* only spirit: and "we, being many, are *one* body."

The Life and Character of John Howe, M.A. With an 'Analysis of his Writings. By H. ROGERS. London: Ball. 1836. Pp. 568.

To those who are fond of the lives of the early Non-conformists, this book will be very acceptable. Here they will find all the whole controversy which was stirred up at the Restoration, *dished up* anew for the gratification of their appetite. Howe professed his belief in the immortality of the Non-conformists' principles: if he had possessed *our* experience, he would have been less prophetic. If he had seen the principles of Dissent gradually perishing among the English Presbyterians, in Socinianism, and among the descendants of the first settlers in the United States, as we have seen; and especially if he had seen the principles of Dissent exemplified, *as we have lately seen*, in the celebrated trial about Lady Hewley's Charity, perhaps he would have conformed, and thereby been the subject of abuse among the Dissenters, even as he is now of their praise. There are several interesting scenes and anecdotes in the book.

A SERMON.

JOHN VI. 53.

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.

Of all the discourses of our blessed Lord, that contained in this sixth chapter of St. John's Gospel, from which the text is taken, is perhaps the most difficult and obscure. Now, it is an interesting subject of inquiry, why our Lord should thus speak obscurely, instead of speaking with clearness and precision; particularly as there are some passages of Scripture likely to mislead us in judging of his conduct in this respect. In the fourth chapter of St. Mark's Gospel it is recorded, that, when he was asked by his more intimate disciples and the twelve apostles, to explain one of his parables, he said, "Unto you it is given to know the mystery of the kingdom of heaven; but unto them that are without, all these things are done in parables; that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." Now, I need not observe that such expressions as these seem to imply that our Lord concealed the great truths of religion, in order to prevent the salvation of those that heard him, lest at any time they should be converted, and their sins should be forgiven them; that, in fact, he sought and desired their ruin. He who has contemplated the character of Christ as delineated in his Gospel, will at once reject such a thought as impious—that the merciful and compassionate Jesus, who shed tears at the grave of Lazarus, and wept over the impending destruction of Jerusalem, and, who proclaimed it as his very office to seek and to save that which was lost, should have sought the ruin even of his bitterest enemies, would be a thing incredible. In all his words and actions, and in the whole tenor of his life, we can conceive him to have had but one object in view, that, viz. of promoting the salvation of all. If Jesus did not desire the salvation of all, he would no longer be the merciful Jesus of the New Testament; and we may boldly say, that any one who should represent him as speaking in parables, lest men should be converted, and their sins should be forgiven them, spoke in terms the most injurious to his real character and design. And the fact is, that when St. Mark gives this reason for his speaking in parables, whatever our English translation of the Scriptures may seem to imply, he means to assert the direct contrary of this: he means to say, that the very object of his speaking in parables was to promote, and not to hinder, the salvation of his hearers—the words ought thus to be regarded. To the great bulk of the people these truths are spoken only in parables, on account of their prejudices; because, that seeing they see, and yet do not thoroughly perceive, and hearing they hear, and yet do not

properly understand, so that their souls are not converted and their sins forgiven them; therefore I use parables, that the great and saving truths of the gospel may sink into their hearts in spite of their prejudices; and whereas, if literally propounded to them, they would at once reject them; therefore I present them under such a form, that they may receive them in spite of their prejudices, and that thus their salvation may be promoted. He spake, therefore, obscurely, and in parables, not that the saving truths of the gospel might be concealed from them, but because they could receive them in no other form: it was not in order that when they saw, they might not see; for the word should not be rendered in order that, but *because*, which totally changes the whole sense of the passage. He spake in parables, *because that* when they saw they did not perceive, and when they heard they did not understand, so that after all they were not converted, and their sins forgiven them. Their conversion, and their pardon, and justification, were the very ends our Lord had in view in thus speaking to them in parables. They were not yet fully prepared for the gospel; and therefore he most mercifully propounded it to them in such terms as should not unnecessarily shock their prejudices, and hinder their salvation, but which might, as it were, gently insinuate into their minds such saving truths as they were able to bear; and which, after the full revelation of it on the day of Pentecost, might at once bring it home to their hearts, as having been the doctrine all along preached by himself from the beginning.

Now, we may well suppose that our Lord had a similar reason for using such peculiarly obscure language as that contained in the text, and in the whole sixth chapter of St. John, whence it is taken. And, in the explanation of these words, the first thing to be especially attended to, is the meaning of the phrase of eating the flesh and drinking the blood of the Son of Man. And here I shall, 1st, show what these words do not signify; 2dly, what they really do signify.

1st, then, I am to show what these words do not signify. Now, the common opinion of their meaning is, that they have an immediate reference to the holy sacrament of the altar. It is commonly supposed that they exclusively refer to that; but all the best expositors of Scripture have long been agreed, that so far from being exclusively spoken in reference to the sacrament of the body and blood of Christ, they have no reference to it whatsoever, or, at least, contain only a remote and distant allusion to it, and by way of anticipation; for, at the time these words were spoken, the sacrament was not yet instituted, and therefore his hearers could never have, by the utmost stretch of imagination, understood them in such a sense. They were spoken, then, absolutely, and at once, with reference to the general plan of salvation, and not with an exclusive reference to any ordinance or institution of the gospel. We must not seek for their meaning in any rite or institution, but solely in the general doctrines of the gospel. It is true that they who receive the holy sacraments of Christ's body and blood, do by faith eat the flesh and drink the blood of the Son of Man; but it is not the outward ordinance, but the inward faith of the partakers, which effects this; and therefore we may conclude, that wherever this faith is, there men partake of the body and blood of Christ, even though they have not the outward ordinance. For this participation in the body and

blood of Christ is not exclusively confined to the holy sacrament of the altar; it belongs equally to every ordinance in which faith is exercised. They who hear the word of God in faith, they who pray in faith, they who are baptised in faith (either in their own faith, or the faith of their parents and sponsors),—are all alike partakers of the body and blood of Christ, as well as those who receive the holy sacrament of the altar. When, in baptism, I consecrate the water of the font, repeating over it the words of Christ's own institution, and solemnly, and in faith, invoking over it the awful name of the holy and ever-glorious Trinity, three Persons in one God; when, I say, Brethren, I thus consecrate the waters of baptism, I see with the eye of faith the blood of Christ; the waters become to the eye of my faith tinged, as it were, with the blood of Christ, and the baptised are not baptised with water, but with the precious blood of Christ; they are buried with him in his baptism of blood, and rise together with him to newness of life; yea, they no longer are regarded by the eye of faith as citizens of this lower world, but they are so united by this holy ordinance to Christ, that they ascend up into heaven with him, their head, and sit as members, and limbs, and portions of his body, on the very throne of Majesty in the heavens, for Christ is the great object of faith; and wherever faith is, there is Christ; not merely Christ in one character or office, but Christ in all his glorious perfections and offices; not merely Christ crucified, dead, and buried, but Christ in his exaltation—the risen, the ascended, the glorified Jesus. Thus, you see, that by baptism we are made partakers of the body and blood of Christ, as well as in his holy sacrament of the altar. To be washed in baptism is to be purified by the blood of Christ, by his grace, and by his spirit.

To see this, however, is not the office of our bodily eyes, but of our inward eyes—the eyes of our soul; and (to use the words of the 29th Article of our Church) as “the wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the sacrament of the body and blood of Christ; yet in nowise are they partakers of Christ, but rather to their condemnation do eat the sign or sacrament of so great a thing;” so, in baptism, it is only by faith that its waters become the precious blood of the Lamb, slain from the beginning of the world. But if faith is thus powerful to make the soul see Christ crucified and glorified in baptism, so also is it equally efficacious in every other act in which we approach to God. He that reads the word of God, and hears it preached, in the spirit of faith, is sprinkled with the blood of Christ by the very act of reading or hearing; the words of revelation are to him the body and blood of Christ. And so, again, in approaching God in prayer, whether it be private prayer or family prayer, or public prayer in the Church, he who prays in faith, thereby draws near to that throne of grace, which is sprinkled with the blood of our atonement; he approaches the altar of the cross, on which is offered up the crucified body of the spotless Lamb of God; and by this very act of worshipping in faith, he eats the flesh and drinks the blood of the Son of Man!

I have said thus much, brethren, in order to show you that these words of our Lord are to be applied *generally* to the whole of the gospel, and to every act of homage which Christians pay to their Almighty

Benefactor, and not to be exclusively applied to the sacrament of the Lord's Supper. Yet, God forbid that any one should be led to conclude from hence that that sacrament is unnecessary; for though in every act of homage performed in faith, the Christian really does partake of the body and blood of Christ, yet, no doubt, that holy sacrament is more peculiarly the sacrament of Christ's body and blood; it sets this peculiar doctrine before us in a more lively and special way than any other act of christian worship. The wine which is poured forth is expressly emblematical of Christ's precious blood-shedding, and the broken bread, of his pierced and broken body; and therefore in this act of Christ's own institution, we are more especially invited to contemplate and believe in the doctrine of the text. Still, as this holy rite was not yet instituted at the time when our Redeemer spake the words of the text, and as those words are applicable to every part and every act of christian worship, they must not be confined to that alone, but must be equally extended to every doctrine of the gospel, and to every act of christian worship.

In considering what these words do not signify, we have seen that they do not especially relate to the Lord's Supper; and there is yet, under this head, another observation to be considered. In Scripture, doctrine and instruction are frequently represented under the emblems of meat and drink; and to receive such instruction, or to believe in such doctrine, is often represented under the image of eating and drinking. It might, therefore, at first sight, be supposed that our Lord merely designed to represent, in a general and lively manner, the necessity of a belief in his doctrines; but the words of the text, and the whole discourse whence they are taken, forbid us to think that this was all that was intended by them. Christ represents the work of God to be, not merely believing the doctrines he taught; but this was the work of God—to believe on Him whom he had sent; it was *a belief in himself personally* which he claimed: whilst the extraordinary expressions employed, of eating his flesh, &c., clearly force us to give some more *special and definite* meaning to them, than a *bare and general belief in the doctrines of the gospel*. And thus we are brought at once to consider the second object I proposed, viz. what is the precise and particular meaning of the text?

2dly. Now the expressions here used are evidently derived from the sacrifices of the Jewish temple. In those which were peculiarly sacrifices of atonement, the blood of the victim was sprinkled on the altar, and its whole body reduced to ashes; but in others, which were those called peace-offerings, only a part of the victim was offered, whilst the worshippers eat of the remainder, in token of their *peace and reconciliation* with God. The paschal Lamb, however, was a sacrifice which partook of the nature both of atonement and a peace-offering: its blood was an atonement, and its flesh was eaten as a peace-offering. But even here its blood was sprinkled, and though the worshippers ate its flesh, they did not partake of the blood. And this is the great distinguishing point between the christian sacrifices of Christ, and those of the Jewish temple. The Jews feasted on the flesh only; but our Lord here declares that Christians must not only eat the flesh, but drink the blood of the Son of Man. In these words, then, he proposed himself to

our faith in the twofold character of a sacrifice of atonement; and a sacrifice of peace-offering; and of such a nature, that his blood as well as his body must be participated in by his people. And can any declaration show more fully the dignity and pre-eminent glory of our Redeemer? He did not claim a homage to himself, like that which merely belonged to the prophets, as the delegated messengers of heaven, but he claimed faith in himself personally, as the Saviour and Redeemer of mankind. He asserts to himself the character of the Author of man's salvation. He proposes himself as the first and the last, the beginning and the end, the Alpha and Omega, in the great scheme of human redemption. His body and his blood undoubtedly are here used as the emblems of his incarnation—of his being Christ manifest in the flesh, and especially of his painful death and passion as an atonement for sin. He here therefore offers himself to our faith as incarnate in the flesh, and especially as dying for us; as having his flesh torn, and his blood shed, for the great atonement: nothing less than this will suit the strong, emphatic, and extraordinary language of the text. None of the prophets, none of the apostles, ever used this language of themselves; and therefore Christ came for a purpose higher and superior to them all. They pointed to him, he pointed to himself. They said of him, "Behold the Lamb of God, which taketh away the sin of the world." "Christ our passover is sacrificed for us." He said, "Keep the feast; I am the way, the truth, and the life: no man cometh unto the Father, but by me." "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." "I am come, that ye might have life, and that ye may have it more abundantly." They dare not drink the blood of the victims offered in the temple, for they were only types and emblems; but his blood was necessary for them, because he was the true sacrifice; and therefore they must not only be sprinkled with it, but be inwardly partakers of it. His flesh and blood, therefore, here mean the great doctrines of his incarnation, and especially his death and passion; and to believe and embrace these doctrines, and to receive him in the character of Redeemer and Saviour, as dying for us, and to be closely united to him in this character by faith, is signified by the phrase *eating and drinking*. To eat and to drink him is to believe in him, and to be united unto him by faith; and to eat his flesh and drink his blood, is to believe in him in the character of our Redeemer, as shedding his blood for our redemption, as making on the cross, by himself, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world. I am certain the words can mean nothing less than this; this explanation, and this only, satisfies all the conditions required for their full explanation. Nothing less than this can be intended; and more than this, any thing greater than this is impossible to be conceived. He that has come to this, needs nothing further to salvation; he that falls short of it, must perish everlastingly; for in him only is life, and all out of him is death; so that we may exclaim like the martyr of old, "None but Christ! none but Christ! Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!" We have thus seen, brethren, the design of our Lord in using the singular language of the text. It was to propose himself personally to our faith as the author and sole cause of our salvation; and particularly

in the character of a dying Saviour. Two questions now remain to be briefly considered; the first is, as to the nature of that faith which he requires at our hands; and the second, the effects to be derived from it. Now, as to the nature of this faith, it is evidently the very highest faith of which man is capable that he requires; it is not a mere cold and formal belief in Him, as a great and admirable teacher, or a pattern of moral excellency, and patience, and resignation, which is all the faith which we, in the present day, are inclined to give him; and which nearly all of us think quite as much as can reasonably be required, and some think even this going too far in the matter, that even this is almost a piece of extravagance, and foolishly fanatical. No; I repeat again, it is not a mere receiving of him as a great moral teacher, an admirable example of benevolence, a pattern of morality, and patience, and resignation; ideas which are so suited to the indifferent and pretended learning, and boasted wisdom of the present self-conceited age, which people are always praising and lauding as the most enlightened and rational, and I know not what besides, but which deserves a very different character, being really destitute beyond most other ages in wisdom, in heart, in goodness; being scarcely any thing else than all outward show, and display, and empty pretence. No, it is not, *I repeat the third time*, such a faith as is consistent with our ideas which Christ requires, but one infinitely higher and more exalted: it is such a faith as unites us to Christ, and makes us one with him; such a faith as feeds upon him, and is wholly absorbed and exerted towards him. For hear what our Lord saith: "Whoso eateth my flesh, and drinketh my blood, he dwelleth in me, and I in him." This faith is therefore such, that it casts off all other confidence and dependence, and is fixed solely on Christ, in the character of our crucified Redeemer; looks to him alone for salvation; takes refuge in his bleeding wounds; nay, dwells as it were in his very heart; is deeply affected and moved by the continual thought of his grace and mercy, and feels itself all the obligations to love and obedience which that grace and mercy lay us under. Brethren, in the discourse, of which the text forms a part, our Lord compares himself to the manna and bread which came down from heaven. Now, this manna came day by day; had any intermission of this gracious gift been suffered by God, the Israelites must have perished; and so is it with the true bread which came down from heaven; Christ is that true bread; and he, his flesh and blood, must be our daily food, or our spiritual life will perish for the want of it. Are we then daily partakers of this food? do we daily feed on him in our hearts by faith? are we living branches in him, the true vine? We are all engrafted into him; but has the outward and visible grafting taken effect, so that we derive life and support from the parent stock? Do the healing and life-giving juices of the plant flow into us, so as to make the union between us and him complete? Alas, brethren, of how few of us can it be truly said, that though we have a name to live, we really live! We are only dry, and sere, and withered branches; and when the holy Scriptures are read, though we hear the words of revelation outwardly, we do not at the same time partake of the living bread from heaven. When we pray, we are not by faith partakers of the body and blood of Christ; the words of the preached gospel do not become to us the body and

blood of Christ. Though sprinkled with the blood of Christ in the waters of baptism, they have not yet become to us Christ crucified; we have not died in heart and life unto him, nor risen with him unto that newness of life required of us by his gospel. In short, we have not that faith which Christ requires; for wherever that faith is, there is Christ; and in every act of worship we perform, it makes us eat the flesh and drink the blood of Christ.

The blessing arising from this faith is the last thing proposed for consideration. Now, that blessing is *life*; not the mere animal life of the body, but the life of the soul; such a life, that though a man were dead yet shall he live, and whosoever liveth that life shall never die. It is the life of faith, compared with which all other life is but a state of death; for it does not denote simply being or existence, but well-being, a rising to the full perfection and excellency of which our natures are capable; a state of pardon and acceptance with God; peace in our own hearts; the calm satisfaction which is derived from a sense of the Divine approbation; and the expectation of being for ever thus approved, and rising from one height of perfection to another, in an endless state of felicity. Such a life is really to live; it is to be what God made us to be—a life of faith, a life of hope, and a life of the Divine love; a life of patience, and resignation, and goodness, and holiness, and sanctification, both in body and soul. Such a life God would have us live; for such an end he made us; for this end he sent down his own Son to redeem us, and his own Spirit for our sanctification. Let us then, brethren, aim at attaining this life, lest we should remain dead whilst life is offered us. Let us so frequently set before us Christ dying for us, till his love constrain us to live unto him alone, who loved us and gave himself for us.

MISCELLANEOUS.

CONTINENTAL CHURCHES:

With Observations on the Romish Worship, and the State of Religion Abroad.

NO. VII.—THE CATHEDRAL OF MALINES.

MIDWAY between Antwerp and Brussels is situated the city of *Mechlin*, or *Malines*, the seat of an archbishop, who is also invested with the title of *Primate of Belgium*. The see was formed, and made metropolitan, at the request of Philip II., by a bull of Pope Paul IV.; and Antoine-Perrenot de Granville, a Spanish cardinal, was consecrated first archbishop in 1559. In 1801, a concordat was concluded by Pius VII., appointing the bishoprics of Tournay, Ghent, Namur, Liège, Aix-la-Chapelle, Trèves, and Mayence, as suffragans to the see of Malines; and such, with the addition of Bruges, is its present constitution. The diocese comprises the provinces of Antwerp and Brabant, each of which is under the control of a vicar-general. Eight canons are attached to the cathedral; in the province of Antwerp the number of officiating Clergy is 10 curés of the first class, 11 of the second, and 362 assistants; in that of Brabant, 12 of the first class, 17

of the second, and 625 assistants. The salaries are paid out of the public treasury. That of the archbishop is fixed at 100,420 francs (4016*l.*) per annum; but so large a proportion of this sum is devoted to the support of the vicar-general and canons, that his net income does not exceed 21,000 fr. or 840*l.* per annum. The allowances to the different orders of the Clergy vary from 200 to 2000 francs, or from 8*l.* to 80*l.* per annum. It may be thought that the incomes of these priests and prelates are small in comparison with those of the bishops and pastors of our own Church; but the difference is rather in appearance than reality. Be it remembered that they are unmarried men; that little or nothing is required of them in the way of hospitality; that they live in privacy, almost amounting to seclusion; and that even in public no episcopal rank is kept up. On the occasion of a recent confirmation at Ostend, the Bishop of Bruges entered the town in a sort of covered cart, with some half dozen attendants, mounted on job horses, without saddles.

The patron of Malines, to whom also the cathedral is dedicated, is *Saint Rombaud*. This saint, according to the tradition of the Romish Church, was the son of one of the kings of Ireland. Returning from Rome, whither he had recently been consecrated to the archbishopric of Dublin, by Pope Stephen III., he stopped at Malines, with the intention of preaching the gospel to a vast body of unbelievers, who were there congregated. While engaged in the pious task, he was assassinated on the 24th of June, A.D. 775. A yearly festival is celebrated in honour of his memory, on the 1st of July. His tomb was visited for a long succession of years by vast multitudes of pilgrims, who resorted thither for the purchase of indulgences; and the revenues thus amassed were at length appropriated to the erection of a church in the vicinity of the convent, where his relics were deposited. The building was commenced in the latter part of the 12th century, and an inscription, in Flemish, records the completion of the immense roof in the year 1451. There is a marked difference between the architecture of the choir, and that of the body of the church, which clearly dates from a period considerably more ancient. Both are in the Gothic style; but the choir is more light and elegant. The superb tower, begun in 1452, has never been completed. Its height, as it now stands, is 348 feet; and it was intended to have been one-third higher, and surmounted by a spire. At the present elevation, it commands an extensive prospect, comprehending the cities of Brussels and Antwerp; and an inscription commemorates the ascent of Louis XV. for the purpose of viewing the surrounding country. To this height it was raised, as recorded in a Flemish verse, in the year 1513. A magnificent clock, and a fine set of carillons, are suspended in the tower. It is remarkable, that the whole weight of the tower, which must be immense, is entirely supported upon the arch of the great western portico.

The portal, at the entrance of the cathedral, was executed after a design by F. Van Geel; as were also the statues of the Magdalen and the two saints, which are placed near it. On either side is a group in marble, by *Lucas Fayd'herbe*, a sculptor of considerable eminence, a native of Malines, and pupil of Rubens. To the same artist is attributed the altar-table in the small chapel behind the choir; and the

various carvings in wood, as well as the statue of the patron saint, are also his performances. The *maitre-autel* was erected at the expense of *Andrew Cousens*, fifth archbishop of Malines; and the shrine of St. Rombaud, above the altar, was the munificent donation of *James Boonen*, fourth archbishop. It supplies the place of the original shrine, which was stolen and melted down in the year 1578. The ark of the tabernacle, in which the Host is deposited, is of massive silver, gilt, and highly ornamented. On the statue of St. Rombaud, before the altar, are the following chronographs :—

In front....SanCtVs rVMoLDVs
Behind....rVMoLDo CrVsenVS.

The marble screen, in front of the choir, was erected in the year 1672; and in 1715 were added the porches, on either side, which separate the exterior space around the choir from the body of the church. Upon the walls of this enclosure is a series of twenty-five small pictures, illustrating the life of St. Rombaud, which were preserved for a long time after his death in a small oratory, which the saint had erected on the site afterwards occupied by the churchyard. The fifth of these paintings, reckoning from the sacristy, is attributed to *Jean Van Eyck*, of Bruges, inventor of painting in oil. It is said that they are at least 300 years old, having been executed in the 15th century. During the civil wars of the 16th century, and again during the outrages of the French Revolution, they were removed to a place of temporary concealment. An inscription, in a corresponding frame, commemorates each event. The former runs thus :—

SANCTI RUMOLDI
ACTA MARTYRUM ET MIRACULA
QUÆ

A TRECENTIS PLUS MINUS ANNIS DEPICTA

AB ICONOCLASTARUM RABIE SEculo XVI. SERVATA

VETUSTATE PLURIMUM COLLAPSA

ANNO

AB EJUSDEM SANCTI PASSIONE MILLESIMO

PRO AVITO SVO IN PATRIAM AMORE

IN MARTYREM AMORE IN HOC SACELLUM AFFECTI

SPLENDORI PRISTINO RESTITUI

CURAVÉRUNT

ILLUSTRISSIMI DOMINI

FRANCISCUS CORNELIUS GISLENUS,

ET

JOSEPHUS FERDINANDUS GISLENUS,

COMITES A CUYPERS DE RYMENAM

BANNERETI

FRATRES.

CUJUS BENEFICII MEMORIAM

HAC TABULA CETERIS ADDITA

HUJUS LOCI PROVIDORES NON INGRATI,

PERENNEM VOLUERE.

Since this inscription dates from the one-thousandth year after the martyrdom of St. Rombaud, it was of course affixed in the year 1775. The other is to the following effect :—

PIO IN DEUM AMORE
AVITIQUE IN S. RUMOLDUM ZELO
PICTURAS HUIC PARIETI AFFIXAS
TEMPORE PERTURBATIONIS GALLORUM.

ABSCONDITAS
PENEQUE COLLAPSAS
PRISTINO SUO DECORI
GRATI RESTITUERUNT EDITUI
ANNO POST CHRISTUM NATUM

1825

A MARTYRIO S. RUMOLDI
1050.

In the same gallery with the above collection is a fine painting by *Abraham Janssens*, and another, which formerly belonged to the cathedral of Bois-le-Duc, by *Abraham Blummaert*, a Dutch painter. The former represents *St. Luke taking Portraits of the Virgin, and Infant Jesus*; and the latter an *Holy Trinity*. Both painters were contemporary with *Rubens*. Around the body of the church is another collection of pictures, representing various incidents connected with the history of St. Rombaud, which have been presented by different individuals, whose arms and names they bear. To most of them is attached the date of the year 1775. There is also a painting on wood, by *Michael Coxcie*, a native of Malines, of the *Circumcision of Christ*; and a view of the *Interior of the Cathedral*, by *Le Clerc*. But the great ornament of the church is the magnificent *Crucifixion*, by *Van Dyke*; which is considered one of the artist's finest compositions. It was originally painted for the conventual church of the Grey Friars, which is now dismantled, and desecrated to the purposes of a warehouse. It formerly contained the tomb of Margaret of York, sister of Edward III. of England.

The cathedral contains several chapels, but they are not particularly remarkable. Those dedicated to *Our Lady* and to St. Anne, which are of white marble, are most worthy of attention. They were built in 1699. In that on the north side of the entrance are two large pictures; one of which is a *St. Dominic*, by the younger *Smeyers*, and the other, an *Adoration of the Shepherds*, by *E. Quellyn*. The chapel adjoining contains a *St. Rombaud*, by *John Cassiers*; and the next, a *Temptation of St. Anthony*, by *Smeyers*, the elder. A *Holy Family*, by *Crayer*, in the fourth chapel, and an *Ascension of the Virgin*, which is looked upon as the *chef d'œuvre* of *Smeyers*, jun., behind the high altar, will repay the attention of the connoisseur. The last mentioned, however, has sustained considerable damage.

In passing along the nave, the visitor will not fail to admire the exquisite workmanship of the pulpit, which is beautifully sculptured in oak, with a representation of the Conversion of St. Paul. It was originally designed by *Boethyns*, and intended for the conventual church of *Leliendaël*, at a short distance from Malines. Having been

remodelled, and adorned with additional embellishments, by *Van Geel*, it was eventually appropriated to the cathedral.

Among the monumental decorations of the cathedral are those of the archbishops of the see. Near the altar, on the north side of the choir, is that of *Matthias Hovius*, third archbishop, who died in the neighbouring abbey of Afflighem, on the 3d of May, 1620. He is represented lying on his tomb, supported on his elbow, and with a lion at his feet. A little below is the tomb of *Ancheus Crusen*, fifth archbishop, who died at Brussels on the 8th of November, 1666. He is represented on his knees before an allegorical figure of the Resurrection, with Time at his back. Above his head is the following verse of Psalm XXXVIII. :—

ET NUNC
QUE EST
EXPECTATIO MEA:
NONNE DOMINUS?

On the south side, near the altar, is the monument of *Alphonso de Berghes*, Count of *Grimberghe*, seventh archbishop, who died at Brussels on the 7th of June, 1689. Above his effigy are two angels, supporting his armorial bearings. The adjoining monument is that of *William Humbert*, Count of *Precipian* and *Soye*, eighth archbishop, who died the 9th of June, 1711; and, behind it, is that of his brother, *Prosper Ambroise*. The prelate is kneeling before a statue of *Charity*; that of *Faith* is behind him; and his arms, above, have the motto,—“NON IN GLADIO SED IN NOMINE DOMINI.” There is another tomb without an inscription; and yet another with the single word “THOMAS,” which marks the resting place of the twelfth archbishop of Malines.

Within this cathedral are deposited the remains of several princes of the noble family of *Berthaud*, who were formerly lords of the place; but only a solitary memorial of him now remains in the enclosure behind the choir, near the entrance on the left. This mausoleum was designed by *Lucas Fayd'herbe*, and represents St. Francis Xavier in prayer to the Virgin. It bears the following inscription :—

TRIUM EBERTHOLDORUM
QUI SEculo DECIMO TERTIO
MECHLINIÆ DOMINARUNT
HIC ULTIMA DOMUS.

Near this tomb is that of *J. H. de Frankenberg*, the tenth archbishop of the see, who died in 1818. A simple tablet on the opposite side, under the porch leading to the sacristy, is much admired. It is dedicated to the memory of *J. B. Joseph Vandenvenne*, of *Montenaken*, and alderman of Malines; whose portrait, in a medallion of white marble, is borne by a weeping angel.

The present archbishop of Malines is his Grace *ENGELBERT STERCKX*, who was consecrated in 1832. He is now in the 44th year of his age. His predecessor was the *Prince de Meau*, to whom a superb monument is about to be erected in the cathedral. It is to be about 30 feet high, in black and white marble. On a sarcophagus will be placed a statue of the prelate, on his knees, and attired in his pontificals; and

an angel will be seen above, beckoning him upwards into heaven. The model is now in the *studio* of M. Jehotte, the artist, at Brussels. Besides the cathedral, there are two other churches at Malines, which the stranger will do well to visit. At Notre-Dame, the *Miraculous Draught of Fishes*, and at St. John's, the *Adoration of the Magi*, both by Rubens, are held in high estimation. There are also some good pictures at the Episcopal Seminary, and at the Beguinage.

THE DIFFERENCE BETWEEN ENGLISH AND FOREIGN POPERY; AND THE CHURCH OF THE ABBE CHATEL.

NOTHING struck me more when I first visited the continent, than the difference between English Popery, and that of France and Belgium. In England, a considerable part of the morning and evening service in the chapels is in English; and although the Mass is in Latin, still there is generally but one altar in each chapel, and the great body of the congregation attend one and the same Mass; but the arrangement of the services differs vastly abroad. It can hardly there be called "social worship;" the priests and choir are shut up within the lattice-work of the chancel, and chanting, or rather mumbling the service with the utmost rapidity; while the people, shut out, kneeling in holes and corners, seem not to be at all joining in the service. I was much struck in Paris at seeing a number of children, evidently a school, sitting in a chapel behind the choir, in one of the large churches, one Sunday afternoon, evidently brought thither for the purpose of attending Vespers; a few slight murmurs of the distant choir, with now and then a harsh cracked voice, louder than usual, uttering the barbarous Latin of the Breviary, was all that could reach the young urchins. There they sat, by no means the emblems of patience, with two or three sisters of charity running about among them to keep them sitting in their places. We sometimes think Popery an imposing religion, but things were so badly managed, that there was literally nothing even to beguile the imagination; for during the occasion I allude to, although the choir seemed large, and there were from ten to twenty officiants in the chancel at the service, there was no accompaniment of the organ. This exhibition, however, was outdone by that which I witnessed at Notre-Dame a few Sundays since. I went thither fully expecting to hear High Mass celebrated at the *maître autel*; it was about ten o'clock in the morning. The moment I entered the doors of the spacious building, I was utterly confounded by a noise resounding through it of so harsh and disagreeable a kind, that I know nothing sufficiently bad with which to compare it; it was truly horrible. I was for a brief space unable to ascertain what it was, or whence it proceeded. At length, approaching towards the chancel, I found it proceeded from the choir, consisting of about fifteen or twenty individuals, in albes and surplices. They were chanting the Matins; not a single individual was near, or attending to the service; the only persons in the church, perhaps about one hundred in number, were in two side chapels at some distance, where two Masses were going on at the same time. No organ accompanied the choir; and the whole service was mumbled in so harsh and indistinct a tone, and with

such *excessive rapidity*, that it was utterly impossible that even the choir could have time to comprehend the words they uttered. I stood for some time, and watched the proceedings through the lattice-work of the chancel; but with a few occasional pauses, and a few changes of the persons who took the lead, the service being read partly from the stalls and partly from enormous old books on large stands in the centre of the choir, it was all the same dull, uninteresting, unmeaning succession of discordant sounds. I particularly noticed one stand, before which three officiants were placed. It was very large, and they ascended steps to reach it; it was so formed as to consist of four sides, and on each side was a large book; after reading a short time from one book, the officiant gave it a jerk, when it turned and presented another side, with another open book, from which again a few sentences were read. I have several times, some years ago, been present at the different services in Romish chapels in England; but I never certainly heard the service so completely hurried, and divested of all solemnity, as in these instances; except perhaps on the following occasion. The most extraordinary instance of rapidity which I ever met with, was at the New Church in the *Place Royale* at Brussels. The priest there literally said Mass in less than twenty minutes; the audible parts were so rapidly uttered, that I found it impossible to follow him; whilst in the *whispered parts*, the prescribed actions followed so quickly, that I almost suspected they were not half repeated; certainly, leaving out all the prescribed actions, I would not for a wager undertake to repeat in the same time, although I should put my rapidity of utterance to its utmost stretch, that part of the canon which ought to be said between the first ringing of the bell at the *Sanctus*, and its second ringing at the *Elevation*.

The greatest contrast, however, between England and the Continent, seems to me to consist in the numerous altars; up every hole and corner is stuck some altar bearing the attributes and symbols of some different saint; these altars are, for the most part, tawdry, and in the worst possible taste; faded *bouquets* of artificial flowers under glass covers, tabernacles with tarnished guildings, and staring and disgusting images and pictures, give an air of discomfort and desolation to the churches. The people being thus divided into small sections, one part attending one Mass at a particular altar, and another, another Mass at a different altar, and at various hours in the morning, the churches, except on some grand occasion, never present the solemn appearance of a large and united congregation. Instead of this, there are a succession of hurried and unimpressive services performed to a few scattered individuals. Although I visited numerous churches in Paris, entering nearly every one I passed on the Sunday, I did not find what could be called a congregation in any, except in one, late in the afternoon, where the church was crowded at the *benediction of the Holy Sacrament*, which takes place after Vespers. A dozen officiants were at the altar, which was one blaze of light from numerous tapers; whilst the organ and psalmody heightened the solemnity. There was here every appearance of devotion; and the church being small and crowded, and the whole congregation united at one service and at a *single altar*, presented the unusual appearance of social worship. It was an imposing sight. This same service takes place at the Church of St. Roch (I was informed) at seven o'clock in

the evening, and is there conducted with extraordinary pomp and solemnity, and attended by a very large congregation. This circumstance of the numerous altars, whereby the churches seldom present the appearance of a large and united congregation, seemed to me greatly to distinguish foreign from English Romanism: whilst the greater solemnity observed in the performance of the whole service on this side the water, shows how Popery and superstition may be modified and improved by an *insensible approximation to Protestantism*.

The absence also of many of the ornaments of foreign churches, gives to the chapels of this country a half-Protestant appearance; which, I conceive, greatly facilitates conversions to Popery. The altar, with a single crucifix, and perhaps a painting over it, is the only distinction which intrudes itself on our notice; the peculiar idolatry and mummerly of Romanism is *kept out of sight*. When I had read of the idolatry and image-worship of Romanism, I had always thought of exquisite works of art, and (however I might condemn it under all forms) I was at least willing to suppose that the Romanists had good taste; but the very first church I visited undeceived me. There are here and there statues and paintings in the churches, as we all know, which are masterpieces; but these are the exceptions, for a greater collection of sheer trumpery than that which forms the staple of Romish veneration, can scarcely be conceived: horrible and disgusting pictures of martyrdoms of saints with frightful gothic names; statues of equal ugliness; whilst the Virgin and the lady saints are usually great dolls, *literally great dolls*, with white satin frocks, brown with dust and exposure to the atmosphere, holding a *bouquet* of artificial flowers, and sometimes another small doll in the arms, to represent the infant Jesus. These are set upon, or immediately above, the altar, and I found that these dolls were the favourite attraction of the young girls and children. I first made this observation at Lille; one or two priests, in surplices, *were sitting* before the high altar, saying their Vespers in silence, and a few aged people were near them, similarly employed; but about forty children, all girls, the oldest perhaps not more than thirteen, were all at another altar. The only cause which I could find to account for this was, the attraction of a great doll, which once had been very fine, but was now rather dingy; they were evidently worshipping the Virgin Mary, because she was a fine lady.

On the ramparts of Lille I found a little spot, almost like a small square garden; on one side was a small building, in which was a shrine; I was startled by seeing, on my approach, one or two wretched old beggars crawling out on their hands and knees, having crept into the shrine for the purpose of *closer* adoration. There was in the same enclosure a large crucifix, with the statue of St. Charles Borromeo embracing its feet: an aged man approached this; kissed the hand of the statue of Borromeo affectionately, and then, walking backwards several times, kissed his own hand, and with a sort of theatrical and gallant air, flung the kiss, as it were, to the statue, much in the style of a high-bred lover to his mistress at a balcony. Ridiculous as all this was, no one could doubt the sincerity of the poor creature. The waxen models of limbs, and members of the human body, and sundry other devices of various materials hung up against the wall, is

a sight which is not seen on this side the Channel. The respectable Romanists themselves seem quite ashamed of this. I remember a Frenchman, on one occasion, (it was the first exhibition of this sort I had ever seen), being much annoyed at the notice I took of this sight; he endeavoured over and over again to impress on my mind the fact, that all these suspended articles had been hung up previous to the Revolution, perhaps a century ago; but gave me to understand, that the good Catholics of the present day were too enlightened any longer to follow such a practice. Another most absurd custom abroad is, that not only are there crosses erected, and numerous little shrines, along the road side, about the size of a sentry-box, containing a mimic altar, with its doll, unlighted candles, and artificial flowers; but that against nearly all the churches in French Flanders, in a recess facing the road, is displayed an enormous crucifix; from the side issues a large rod, painted red to imitate blood; this rod terminates in a large cup, to which a little flying cherub is appended, as if holding it to catch the sacred stream. Any thing more *outré* than the whole affair, or more horribly disgusting, can scarcely be conceived. How skilfully wise in their generation are the English Papists in removing from public notice all these foreign absurdities of their religion! The great mass even of themselves would probably not endure such absurdities; at any rate the progress of conversion would go on much slower. The sight of the tawdry and dirty dolls which the stupid Belgian peasantry worship for the Virgin, would most likely save any Englishman, who had a hankering after Popery, from entering within its pale.

At St. Gudule, at Brussels, I was present on the fête-day of the patroness saint. The priest and officiants, *shut up* within the choir, were at Mass at the high altar; the *excluded* crowds were in the surrounding chapels and aisles, trying to catch a distant sight or sound from within; but not a word of the Mass could be heard: the voices of the choristers, the military band, and the grounding of the arms of the soldiers upon the marble pavement, with the tinkling of the *sacring bell*, was all that could be heard at the appropriate intervals. From the situation I had obtained, I had a tolerably good view of the high altar, which, however, few else could have; on one side stood a priest, near a sort of portable shrine, being a box covered with drapery, and handsomely adorned with bows of ribbon; this, I believe, was afterwards borne about the town in the grand procession which followed. This good-tempered, fat-looking old gentleman employed himself solely, during the whole of the latter part of the Mass, with adjusting and puffing out the bows of ribbon. Altogether, the grounding of the arms, the military band, the soldiers *with their heads covered*, as if not in a sacred edifice, and the apparent absence of all devotion from the officiants, were calculated to excite, in spite of the pomp of the spectacle, far other feelings than those of solemnity. It is singular that they permit the person who answers to our beadle, or perhaps sexton, as well as the military, to *remain covered* in the churches; and yet the same people will not permit any persons, *not even a husband and wife*, to enter or walk within the sacred edifices arm-in-arm.

The most singular phenomenon regarding Popery, is the attempts which are beginning to be made in various places to modify and reform it.

None seemed so likely to become of importance as those of the Abbé Chatel; he had three churches at least in Paris, some four years ago; and the one which I attended was very large and quite crowded. There was but one altar; the Mass was said in French; a very eloquent young preacher filled the pulpit; but he dwelt far too much on the "*beau idéal of civilization*," and declaimed rather more than was necessary to a French congregation—*most of whom were in no danger of falling into superstition of any kind*—on the baneful effects of persecution and superstition, &c. A very remarkable feature of the congregation was, that it consisted for the most part of men, from the age of twenty to fifty; another feature was, the appearance of the priests; the French clergy generally are very sour, ill-bred, vulgar, and singularly disagreeable-looking beings; Chatel's priests had the appearance of gentlemen, and bore the marks of education and superior intelligence in their countenances; some of them were decidedly very handsome men. The principles of this, which they called "*The French Catholic Church*," were a rejection of all Papal and foreign jurisdiction; of confession, except previous to confirmation, and in *extremis*; of many of the more superstitious rites and ceremonies of Romanism; of an unknown tongue, and all persecution in religious matters; and with all this they are permitted the marriage of the clergy. I must confess that I had great hopes of this new French Catholic Church, and thought I was justified in those hopes by the alarm it seemed to have excited in the Established clergy. A clergyman of our own Church, who had means of knowing much about them, told me not to be very sanguine about them; that they would not succeed; and he thought they did not deserve success, nor would that success be desirable. They had risen out of "*the three glorious days*," and were strongly tintured with republican notions, and altogether might be looked on rather as a political than a religious society. I fear this prophecy has proved a true one; and although perhaps this reformation is not extinct, it has declined, and no longer is regarded of any importance. Good as far as it went, politics seem to have been the mainspring of this reformation; and not being sustained by Christian principles and higher motives, like every reformation which has human reason and intellect for its basis, it could not stand. I should be sorry to do wrong to one who was so great a favourite with me, as M. l'Abbé Chatel, but truth compels me to acknowledge that, although he preserved all the doctrines of the Gospel, he boastingly styled the French Catholic Church, "*The Religion of Reason*;" this, to say the least, looked very ominous!

Shortly after Chatel commenced his reformation, another reformer, also an abbé, started up in Belgium. I forget his name. His success was, I believe, never very great. Perhaps your correspondent, who has lately favoured your readers with his interesting Letters on Foreign Churches, could tell us what is become of him. At the present moment a similar attempt is making in Ireland; the Messieurs Crotty, lately Romish priests of Birr, Mayhow, are attempting a reformed modification of Romanism. The letters of Mr. Croly, the numerous secessions of the ministers of that Church, with these efforts of the above-named gentlemen, show that a spirit is excited in Ireland, from which very important consequences may arise. In reforming the ritual of the Mass,

the Messieurs Crotty have gone much further than Chatel ; they represent in their letters, the peasantry as saying, " We never heard a Mass till now ; what a shame in the priests to have kept such good words all along to themselves ! " Several noblemen have aided these gentlemen with funds, and in various ways ; and if they are the instruments of rescuing any part of the Irish peasantry from the more than Cimmerian darkness and degradation, both of body and mind, in which they are plunged, their names will go down to posterity with honour, when those of the pseudo-patriots of Ireland shall be consigned to everlasting infamy.

It may not be amiss to mention, that during the latter period of the seventeenth century, some celebrated Jansenists established a Church on similar principles in Holland ; where, I believe, it continued till the French Revolution. That Church, however, with the single exception of the rejection of the Papal authority, and perhaps a strong bias towards the notions of Augustine, as explained by Jansenius, the bishop of Ypres, differed little from the Romanism of the old Church of France. I believe it no longer is in existence. These repeated attempts of late years to reform the Romish Church, are, we may hope, the forerunners of a still more extensive change. I forgot to mention also, that a similar attempt was made in Saxony, and with apparent prospects of success, about two years since ; how it has sped I know not ; but perhaps some of the readers of the REMEMBRANCER may have the means of information within their reach.

OMEGA.

AMERICAN CHURCHES.

MR. EDITOR,—If I am not mistaken, there are amongst your readers many who take an interest in the welfare of the Episcopal Church in the United States of America, as well as some who are acquainted with the history and the actual position of that Church, with reference to the number of its members, and its general efficiency. I have lately read some statements and remarks respecting it, in " Reed and Matheson's Visit to the American Churches," which are generally of an unfavourable character. I am aware that that work is to be taken, of course, with a recollection that the authors went out, probably, with strong prejudices, and to their statements have given little or no reference to authorities, to their opinions no proofs, or at least very few. But at the same time it would be satisfactory, I think, to have the subject investigated, and the real state of the case established by some one competent to the work. I subjoin the extracts from the publication which I refer to, and beg you will make what use you please of them. I am yours, faithfully,

AN EPISCOPALIAN.

" The Episcopal Church is by far the least of the five leading denominations. It numbers 650 ministers ; its attendants are 244,125, and its communicants are considerably lower, I believe, than is usual in the other divisions of the Church. Its forms are those of the Church of England, with trifling variations ; but it has undergone essential alterations in the principles of government. The people have a voice

in the appointment of their pastors; and the Bishops are elected in a convention of the pastors and lay delegates. They are, therefore, mostly men of approved character, and of much pastoral experience. Some are known to you as persons of exemplary piety.

"The Episcopal Church, like the Congregational, has been tried here as an Establishment, and, like it, has failed. It was established in Virginia; and it became slothful and impure under its exclusive privileges, so as to have made itself despised by the people. It was years, after a change was made, before they could overcome the recollections of the past, and once more indulge their old aristocratic tastes. The Church has now revived on the voluntary principle, and is blessed with a pious Clergy, and a thriving community. I shall recur to this, if I have time, hereafter.

"This Church, like its prototype, is divided within itself, into two parts; they are here denominated the Low Church and the High Church. To be favourable to evangelical truth and liberal principles, is to be Low Church; and to oppose them, is to be High Church. This difference seems to have come amongst them, from their disposition to sympathize with the Mother Church so entirely, as that they must reflect all her features, whether they are in or out of a fair and lovely proportion.

"The High Church, of course, is very high. It has little communion with the other branch of itself, except under the pressure of circumstances, and it has less communion with others. It stands on its forms and prescriptions; and, not making spiritual regeneration a term and test of Christian character, it has considerable accessions from the worldly and fashionable. The cherished recollections of the mother country, too, as well as the recoil which many have from the plain, and sometimes indiscreet, dealing to which they may have been exposed elsewhere, contribute to the number of her followers.

"The Low Church is in the situation of a suspected party; and though they have every reason to sympathize with those who hold evangelical opinions, are often slow to do so. There are, however, many who brave the hazard, and seek the fellowship. They are a considerable proportion of the entire body; and are so increasing, as to carry a beneficial influence over the whole. That branch which is located in New York, is, by endowment and the sale of improved lands, rich; and its funds are laudably employed in aiding the juvenile efforts of congregations contending with the first difficulties of life and action. This portion of the Clergy, with which I had the best means of becoming acquainted, appears to be intelligent, painstaking, and devoted; some of them I have reason to regard with high esteem and admiration. As a minority, they are similarly circumstanced with those of their class here; and professionally, their character and points of excellence have strong resemblance; they are formed on the school of Scott: the other portion of the body is formed on that of Tillotson and Blair.

"Whatever may be the spirit of liberality which breathes in many of the Presbyters and Bishops of this Church, the spirit of the ecclesiastical system is still exclusive and anti-Protestant. Placed in temporal and civil advantages on a level with every other religious body, it stands on the ground of Divine right of episcopal ordination and apostolic

succession. Now, it is certainly somewhat bold in the parent Church to denounce some eight thousand ministers, at least equal to her own in pastoral ability and success, as in "*pretended* holy orders,"* that is, in a surreptitious use of the ministry; yet there is something of pomp, and privilege, and numbers, to uphold these pretensions. But really, for such lofty pretensions to be insisted on by a Church so situated as is that in America, and at this time of day, is painfully ridiculous. What! of the twelve thousand ministers who have laboured for the regeneration of their country, and with eminent success, are the six hundred who have had the hand of the Bishop on them only to be deemed the true ministers of Christ? Are the ten thousand men who have been employed mainly in settling and sustaining the Church in that land, to be denounced by an insignificant section of that Church as falsely pretending to a character to which they have no lawful claim? Is there nothing in "the laying on of the hands of the presbytery;" nothing in the calling and approving testimony of a "congregation of faithful men;" nothing in the undoubted testimony of Heaven itself? Must these holy and useful men, who, above all things, have sought the will of God; who have thought that they were acting under it; who would have trembled to commit themselves to such a ministry uncalled; and who have the seal of Heaven on their labours, in the renewal of thousands and myriads of men; be told that they have run unsent, have held their offices surreptitiously, and are worthy, not of praise, but condemnation? And by whom?

"The only way in which this may be lamented, is as it affects that portion of the Church which incorporates in its system such assumptions. It wars against the spirit of union, and interferes greatly with its efficiency and success. It prevents the exchange and intercommunion of services; it is hostile to fraternal charity, since brethren can hardly associate with pleasure except on equal ground; and it places, by its exclusiveness, the Episcopal portion of the Church at disadvantage, in all the great general movements of the times. Surely the intelligent and holy liberal should look to this. Let them prefer Episcopal ordination if they will; but let them not condemn and unchurch those who think they have found a more excellent way. There must be something wrong in this. Dying men have often strong and vivid impressions of the right. Legh Richmond, in his last illness, said to a friend, and pastor of a dissenting church, "I esteem you as a minister of Christ, and you regard me as such, and yet I cannot preach for you, and you cannot preach for me. My brother, there must be something wrong in this!"—Vol. II. pp. 99—104.

"You are aware that our fathers, when they braved the Atlantic, and sought a settlement in the New World, did so for conscience' sake. But although they fled from the face of persecution, and certainly would have recoiled from the act of direct persecution, nevertheless, they understood so little the nature of religious liberty, that they established a system which would, under a change of circumstances,

* Where in her formularies does the Church do this? If the above, which is placed in inverted commas, be, as it is thus made to appear to be, a quotation, where is it taken from? Why is no reference given?

inevitably assume a persecuting character. In fact, this ignorance of the imprescriptible claims of conscience was not their fault in particular; it was the common fault of all, and of the time. Humanity on the one hand, and restriction or persecution on the other, were the only forms in which religion appeared: and although the principles of liberty were to be developed by the searching hand of intolerance, it was not to be expected that they should be appreciated, adopted, and matured, without a considerable lapse of time and experiment. The efforts made, in these youthful settlements, in favour of prescription and endowment, and the counter efforts peacefully made in favour of perfect religious freedom, supply evidence, which is so interesting, that it cannot be neglected; and so strong, that prejudice itself cannot put it down.

"While in every case the results have been the same, the methods of reaching them have been various. This makes it somewhat difficult to treat them, but it necessarily increases the power of the testimony.

"In Virginia, the Episcopal Church was established by law; the law was tried in both its forms: without the toleration, and afterwards with the toleration, of other sects. For nearly a century it was the exclusive religion of the State; it was endowed, and all parties were compelled to contribute to its support. The consequence was, any thing but what a good Episcopalian would desire. Unworthy and incompetent men, in search of respectability or emolument, made the Church a prey. Having nothing to apprehend from the people, or the rivalry of sects, they became careless and indolent, and frequently dissolute. The statements abound, and are most painful: the pastors generally neglected the people, and the people despised and forsook the pastors; so that the system was dead, even while it retained the visible forms of existence.

"It was then tried with toleration. This alteration admitted the other sects to enter the State; and, without direct hinderance, to labour for the instruction and salvation of the people. The privileged Clergy, however, despised their rivals; and all sects were still taxed for their benefit,—it concerned them little by what name they were called; and they continued to repose on their supplies, in indolence and security. If they slept, the oppressed sectarians did not sleep. Their efforts were not in vain: and these, with the reckless negligence of the endowed party, and the changes effected by the Revolution, prepared the State for an improved method.

"It was felt that all could no longer be made to support one; and it was proposed that all should be assessed for the benefit of all the denominations. This, however, was declined; the Dissenting bodies protesting most nobly against any participation in the benefit of such a tax. Finding them firm in the rejection of all State allowance, an act was passed in 1775, to relieve them from all contributions towards the support of the Established religion; and eventually the whole question was disposed of, and the whole country satisfied, by placing all denominations on one footing; by knowing them only as civil corporations, and withholding all allowance.

"As quickly after this as the circumstances would allow, the Episcopal Church revived, and placed itself on equal terms with its com-

peers. To this time it has continued to advance. It has now fifty-five clergymen devoted to their work, who are superintending affectionate and thriving flocks; and it is spreading itself on every hand, having good report among the people."—Vol. II. pp. 132—135.

Was this the cause really?

A FEW WORDS TO THE YEOMEN OF ENGLAND UPON THEIR ESTABLISHED CHURCH.

BY PIERCE PLOUGHMAN.

It is, gentlemen, a fact too notorious for dispute, that the **Established Church of England** has been attacked of late years with great rancour and violence. In this labour the dissenter, the infidel, and the papist, have formed a coalition equally unnatural and impious. The one has hoped she was wrong, the other has feared lest she was right. The infidel, imagining that all religion is, to say the best of it, a splendid chimera, has found her standing a perpetual witness against his unbelief, and every where neutralizing its pernicious influence. Hence, he has uninterruptedly agitated for the overthrow of the Establishment; eagerly uniting with persons who denounce him as a reprobate, and whom he would designate the veriest votaries of abject superstition. The dissenter, on the other hand, attempts to neutralize her influence, if not to annihilate her existence, upon two grounds;—professedly, because he contends that her form of ecclesiastical government is erroneous—really, because she directly interferes with his scheme for aggrandizement and political power. That numerous and prolific class, who are indifferent to all religion, oppose the Church, not because she holds certain opinions, but because she exists to form them at all; not because she is mistaken, but because they do not want any to be right. While, finally, the papist,—yearning for a renewal of that unlimited supremacy, which the English Church first and most successfully denounced, anxious to see her monastic institutions on every hill, and, by a necessary consequence, martyrdoms in every vale,—moves heaven and earth, employs the arts of persuasion and of force alike, and enlists the machinations of the cabinet, the midnight murder, or the softest tones of jesuitical courtesy, with equal frequency and complaisance, to destroy the great bulwark and stronghold of protestantism.

These parties clamorously invite you to join their ranks. They say you are oppressed with vexatious tithes; laden with the ineubus of an useless and even pernicious institution; and that you cannot anticipate any ultimate prosperity or happiness, until you have thrown off that national curse,—the Church of England. Before, however, you yield assent to these sweeping charges, it will be but fair and right for you to weigh the consequences of what you would do, and not to decide, at least hastily, against an institution, around which your forefathers so often rallied, and for which so many of them joyfully shed their blood. It becomes a bounden duty you owe to them and your children, accurately to inquire into the causes for which your ancestors founded

the Church, and you have hitherto so nobly supported it. You must ask whether it be not the richest legacy you can transmit unimpaired to posterity. In the pursuit of this important inquiry, allow me to offer you some thoughts that have greatly influenced my own mind; so greatly, indeed, that I have solemnly determined not to desert the venerable fabric of my fathers as long as I live. On the contrary, I will stand by it through evil and through good report, striving only to increase its purity, and extend its usefulness.

In making my observations, I shall not enter into any elaborate account of the most exclusively theological points of the general argument in defence of the Establishment. I shall not say whether or not it represents in its great leading features the early Christian Church; or whether or not its form of government is strictly apostolical. But because I pass over these subjects,—on each of which a volume might be written,—it must not be supposed that I am indifferent to their value. I believe them fully borne out by testimony of the clearest and most satisfactory kind; and only do not plead them now, because I want to confine myself to a practical view of the question,—one that comes home directly to our own individual wishes and wants,—one that does not require long time, and close attention, and involved reasoning, (as is the case with all strictly theological argument,) but a view we can understand and appreciate at all times and under all circumstances.

I am sure, that whatever may be the peculiarities of your individual opinions, you are generally believers in a future state; and not only in one where all will live for ever, but where the good will be rewarded and the wicked punished. And you believe that all must thus be finally separated; poor as well as rich, unwise as well as wise, small as well as great. On this point most of you are agreed; and whether you trust yourselves to be living godly lives or not,—whether you are solemnly endeavouring to do the will of your divine Creator, and striving to gain everlasting happiness in the way he has commanded,—or whether you know you are at once acting contrary to his entreaties and the voice of your own conscience,—one thing at least is certain, that you feel a wish to GO TO HEAVEN. You earnestly desire also that your children and your dependents, your families and friends, may reach that delightful and peaceful place, there to live for ever in the enjoyment of something, whatever it may be, which you call happiness.

If this be your belief, then I think you must feel sincerely anxious HOW TO GET THERE. Though many of you are very much engrossed in business and the cares of this life,—cares which may have been increased by the depression of your interests,—there are moments when this thought will, unasked and uncalled, force itself upon your notice; and the fact, that you have so long supported the Established Church, proves incontestably that you think Christianity is the only way by which you can reach heaven.

You must, however, have perceived, in your intercourse with mankind, that this Christianity not only gives men a sure and well-founded hope of heaven, but it renders them invaluable to their neighbours here upon earth. Show me, gentlemen, one who proves himself to be a real Christian, and you will show me a faithful friend, a good and

obedient servant, a dutiful child, an excellent citizen;—noble, though he lives in a hovel;—above any thing mean and dishonourable, though he has not more than a shilling he can ever call his own. If you tell me you have met with many who professed to be very religious, and were not of this character, I reply, “do not mistake cant for religion, and appearance for piety; more especially, do not take an exception for a rule.” I think you cannot help granting me one position; namely, that a religious man, a man who endeavours by God’s help to be a sincere Christian, is better for the present, because he has higher hopes of the future. And of this I am sure,—if all were Christians, we might take the locks from our doors, the defences from our property;—bonds and prisons would be done away with; and that heaven, to which we look forward, would be realized here on the earth. To come to some particular and familiar instances in illustration of the good of religion,—and I mean by that, Christianity,—did you ever know a truly religious man, or one you had thought very religious, ever set fire to your ricks? Did you ever know such an one disturbing the peace of your village by drunkenness and brawling? or injuring you by stealing your sheep, your fences, your agricultural produce?

The next question that will naturally excite your attention is, how this Christianity may be most effectually published abroad? If it be the best thing in the world for every man, you must or ought to be desirous that every man should have a knowledge of its benefits. It will be necessary also that he not only be informed once, or twice, but constantly. He must have line upon line, and precept upon precept. He must have the joys it offers to the good, and the misery it denounces against the bad, statedly declared. He must, if possible, be educated from his earliest childhood in a knowledge of heaven and hell, and imbibe the fact of his solemn accountability for himself before God, with the very morning of his youth. This is the only way you can possibly expect to reap all the advantages of the system to yourselves in rendering you happy here,—happy, though your cup of misfortune be as full as it is bitter,—and happy beyond the grave. And this is the only way you can apply it to those around you, whom you love and esteem yourself, or whom at least you wish to love and esteem you, in making them holy and useful.

How again is this publication to be made? for I must assume that you wish that the religion alluded to may be universally preached. If you do not, I am thankful you represent a very small minority of British farmers. I thank God such are not the opinions generally of the old yeomen of England. Baptized with many a prayer by their reverend fathers, whose heads are now silvered with age, or sweetly sleep beneath the consecrated turf of the village churchyard,—educated at the ancient and beloved parish grammar-school, and now forming the generation to whom posterity will look,—accustomed from their infancy to say, “Glory be to the Father, and to the Son, and to the Holy Ghost;” “We praise thee, O God, we acknowledge thee to be the Lord,”—they wish that their little ones may learn to lisp the same anthems, to “pray” the same “prayers,” and offer the same thanksgivings. They desire that the beautiful summaries of Christian duty, embodied in the catechism, may be still taught in effect, if not in the same words; and

with joy do I say it, the only great question at present mooted is, by whom and how shall all this be done?

My reply is, first, that it cannot possibly be done by those who advocate what is invidiously called the voluntary system. Go and converse with any of these persons, and press them on this point;—how far are you *immediately* prepared to supply England with stated, regular, respectable, and dignified religious worship? Are you ready *immediately* to meet the wants of our crowded population? I say *immediately*, because, while I am writing these lines, and while you will be reading them, numbers in the length and breadth of the land are “lacking knowledge,”—numbers, many of whom are just about to exchange this world for another. Tell them we have no time to stop and quietly weigh, in studious leisure and retirement, the comparative value of systems. The world is perishing in wickedness and hopelessness; nay, our next-door neighbours are perishing; and we owe it to God, and to every benefit he has so richly bestowed upon us, to supply them to the best of our power with religious instruction. We cannot wait until you have organized your systems, have built your colleges, and educated your emissaries;—we cannot wait till you have formed your congregations to pay the expense of those who will not. We have tens of thousands of poor, for whom Christianity is more especially desirable, and is the only system that has ever directed itself to them. How are these to be taught the way to heaven? Then we live in scattered hamlets and remote villages. We could not support a minister, except by that tax upon the land, by which he is at present paid. We have no wealth to tempt avarice,* or numbers to flatter ambition. We cannot talk of large chapels and splendid congregations, and all the suffocation both mental and physical, of Dissent. And we must, finally, have those who will devote themselves and their talents, not to the construction of measured periods and stately grandiloquence, but to the study of the most perfect simplicity, that the roughest ploughman may understand and learn. By the time you had stated all this, the Voluntary must have felt, if he did not acknowledge, some little difficulty.

It must be acknowledged, by all not absolutely blinded by prejudice, that the present times are peculiarly alarming. Infidelity has allied itself to liberalism and popery, and all these are acting in concert. You are told to connect freedom with the religion of the rack, free institutions with scepticism and hopelessness, and to expect nothing but goodness and perfect truth from statesmen, who either laugh at all religion, or cling to the grossest fallacies. By this specious connexion we are all liable to be led astray. So much is the love of freedom implanted in every English heart, that it is liable to trust any adventurer who comes forward in the defence of its favourite and cherished

* I must confess, that at first, I wrote only “ambition;” but I recollected a passage which occurs in one of Job Orton’s letters, and that caused the insertion of the word “avarice.” Job Orton says, that he never knew the dissenting teachers of London join UNANIMOUSLY on any project except one. And what was that? The aggrandizement of the voluntary system? The overthrow of the Established Church? No! “The momentous object of their union (and a circular letter to their congregations was the consequence), turned out to BE THE INCREASE OF THEIR SALARIES! On such a point as this, Job Orton is no contemptible authority.

liberty. Yet how mistaken are we! Can we expect good from popery to protestant England? or good to any country from infidelity, however dressed in the robes of liberality? From the unnatural union, however, of these three bad principles, our most sacred and valuable institutions are at stake. Our constitution, property, and religion itself, are now at this moment weighed in the balances of momentary excitement. Is this a time when we can afford to lose our mightiest engine of order and right,—that engine which enforces sobriety and goodness, not by physical but by moral influence, and affects man by appealing to his highest hopes? Is the present a moment, when the nation has so much advanced in the great knowledge of reality and perfect truth, that we can concede the ministrations of our Church, and leave man unwarned, untaught?

Such are the views that have impressed my mind when I have considered the position which the Church bears in relation to our politics. Of what, however, are states made up, but of the aggregation of families and individuals? Hence, the religious condition of every family becomes interesting to every true patriot. He feels deeply anxious for the preservation of all those ties,—of father and son, of master and servant, of husband and wife,—which constitute the morality of families, and on which such results depend, in that great chain of human life, where no action, or course of actions, standeth alone, but is indissolubly linked with the past and the future. His notions are not general theories for the gross, which fail him in the detail; but he rightly reasons that the greatest good is to the greatest number of individuals. In this view his patriotism, feeling how much depends upon family religion, and therefore family happiness, must support the Church of England. What sect under heaven can compete with her in the provision she has made for the stated visitation and guardianship of the poor,—those who are so liable to be overlooked amidst the clamour of party and the aspirations of ambition? And who are they who visit and instruct our own remotely scattered agricultural poor, above all others liable to neglect? Who, but the village pastors of the Church of England? I, as descended from a long and respectable line of English yeomen, cannot help expressing something of honest pride at the general order and peacefulness by which the farmers are characterized,—so beautifully contrasted with the clamorous dissatisfaction of what are called “the manufacturing districts.” And I attribute this chiefly, not to the scattered nature of their population, but to the labour of the Church of England. Here the Establishment has had a *fair trial*, and I appeal to our villages as her ensamples. The amount of benefit she has conferred upon individuals, in their sole relation to themselves and God,—how many have departed this life “in His faith and fear,” through her instrumentality, may be not known now; yet it will hereafter, when the deeds of mankind shall be naked and open in His sight with whom they have to do; when the efforts of ambition or envy shall be distinguished from true benevolence, and the ravings of merely physical excitement from that “still small voice” wherein, when God speaks, His people’s hearts reply.

This is, after all, but a very hasty and imperfect sketch of the advantages we derive from the Church of England. Whether—the

dissenter like it or not, there are, and ever will be, ranks and orders of society in this country. And I should wish to know how far the ancient nobility of our land, the illustrious houses of a thousand years, are prepared to receive as pastors, and therefore as companions, the uneducated emissaries of the voluntary system. I am reluctant to say one word which may appear to disparage the Wesleyan Methodists. That large body has maintained an honourable position of neutrality in the late contests, or rather has added its support to the Established Church.* Yet, that it employs most humble and unrefined agents, among its "local preachers," "leaders," &c., is unquestionable. Many of these are engaged during the week in the most lowly mechanical employments, and on the Sabbath (I purposely state the case as favourably as possible) they preach or exhort those of their own class on the sacred verities of religion. Would it be desirable that the youth of our nobility, whose judgments as youthful are unsettled, and apt to form hasty but ineradicable opinions, should be obliged sometimes to listen to a "village blacksmith?" Would there be nothing of the ludicrous associated with the truths we hold most important in governing life? No laughable forms of expression to be remembered, and suggested by the great enemy of truth, whenever the doctrines connected with them were re-stated? Would not, in short, infidelity and scepticism be likely to gain ground among the higher orders? And yet I really would rather listen to the plain, unvarnished ministrations of a simple Methodist local preacher, than the flippant, conceited, shallow sprigs of dissent, that occasionally visit our villages when there is a remote chance of forming an "interest." Their information is generally in an inverse proportion to their impudence, and the affectation of gentlemanliness and refinement they assume is perfectly sickening. How contrasted to all this is the quiet and unobtrusive dignity of our village Clergy. Educated at the same seminaries with the highest nobility,—accustomed to meet them at the same board, and to share the same endowments,—often successful competitors against them in the acquirement of literary honours, they can encounter them without fear, as without impertinence, and reason in terms of propriety and kindred feeling on the truths they are set apart to inculcate. The practical effects of these local and unobtrusive ministrations, before which no trumpet is sounded, for which no laud is sought, are to be seen in the innumerable schools "of religious and useful learning," with which various members of our aristocracy have covered the land, and which form, perhaps, as much as any other feature, its beautifully distinguishing characteristic. But these men have had higher and nobler results, as they have aimed at them; and when they arise from the lowly sepulchre, where they sleep with the unknown and simple generation they instructed, thousands of them will stand in a more illustrious "lot at the end," and receive a crown more bright, and a palace richer adorned, than many whom the world now calls eminent, and great, and wise. It shall be found that princes were among their spoil, and now rise up to call them blessed; that the benevolence which prompted such

* Witness the able and official pamphlet of the Rev. Thomas Jackson, one of the most eminent Wesleyans, entitled "Methodism and the Church."

good works here on earth had its origin in a deeper feeling; and that the love to man their ministrations had produced, was to be referred to those holier and higher principles with which that love had been originated and formed.

Then let it be remembered that the Clergy are every where. They are not numerous in some districts to the total neglect of others; but it may be stated, as a general principle, that wherever there is population, there are the ministrations of the Church of England. The importance of this fact to our agricultural districts ought not to be overlooked. Suppose, for instance, you as a farmer reside in a remote and lonely village, totally out of the reach of any voluntaries;—if your church be shut up, and your clergyman sent as an exile to earn a scanty pittance elsewhere, how are you to gain regular worship,—regular visitation of your sick poor, of your sick *selves*,—regular administration of the holy sacraments? Or if you could visit some neighbouring town, or even one at a considerable distance, what is to become of the religious wants of the very young, and the infirm and aged? You may have an old and venerable mother or father who is on the verge of the grave. These could never, under such circumstances, reach a place of worship; and as they would not be very likely to uphold or form "interests," their religious condition would not be much regarded.

It has been objected, that all these observations proceed on the supposition of the efficiency of the Church of England. The dissenters say, that we assume the question in arguing on the usefulness of the Establishment. This sophistry it is not difficult to overthrow. Let us concede all they assert as to the universal demoralization, the unutterable wickedness of the Clergy;—let us grant that these are all pluralists,—all *millionaires*,—all fox-hunters;—none of them living where or as they ought, and a standing anomaly in the civilized world. Still, I would strenuously contend, that out of this vast machinery of evil issue some of the most splendid moral results this earth ever beheld. Is the periodical reading of the Book of Common Prayer no moral advantage? the solemn enunciation of the lessons of holiness and goodness contained therein—the precepts, the warnings, the invitations? Are the stated preaching of God's holy word and the administration of his sacraments to be so lightly esteemed? Supposing the worst they wish, still, according to the present constitution of the Church, it must be in some degree a blessing to the country. I am, however, ashamed at having conceded so much. I appeal to you, gentlemen, on this subject, without fear as to the result. There never was a time when the Church of England possessed such an aggregate of piety and talent as at the present hour, both among her dignitaries and her private Clergy. Many are labouring with the energy even of romantic devotion, in distant and unknown parts, where there is not a motive of ambition possibly imaginable. A season of uninterrupted prosperity is not always favourable to piety or conducive to success. The illustrious names of Chillingworth,* and Dr. Thomas Jackson, and Taylor, and Hall, and

* In mentioning the name of Chillingworth, I cannot forbear to allude to one fact connected with that mighty man, which has hitherto been overlooked in the present controversy. The dissenters complain bitterly of the "grievance" of being unable to

Hammond, are connected with unmitigated persecution from men to whom our modern agitators may not improperly be compared. Yet what fathers of our theology are more venerable or noble, and when did the Church flourish with more signal energy, than in their stormy times? The difficulties into which our Clergy are thrown will only serve to purify their motives and exalt their faith. They will more steadily than ever adhere to the great principles of their constitution, and doctrine, and discipline. The people of England will gather round them as the heart of one man, and follow them to more expansive triumphs for the benefit of their race than their most sanguine expectations could have conceived.

Before this final reaction take place, they may be destined, in the secret arrangements of Divine Providence, "to suffer" unparalleled "reproach." For them the "furnace" of affliction and distress may be heated "seven times hotter" than at any other period in the history of their order. Yet in the midst of the flames of trial "a fourth" mysterious and unbidden Personage, unknown, it may be, to the heartless persecutors, shall be seen "walking." For His presence and protection the gainsayers may not be able to account; yet it shall not be the less vouchsafed. It shall be said by the language of faith, "That form was like the Son of God;" and then will the world remember that he forsaketh not his Church.

For us there is but one line of duty open. Instead of asking who else may make a brilliant experiment in performing the labours of the Clergy, let us aid them with our local influence. Let them command our time and all we owe to the advantages Christianity—THEIR Christianity—has conferred. I think we shall find this incomparably more conducive to our own happiness and comfort, and to the moral benefit of the nation, than that incessant agitation which at once damps the ardour of religious exertion, and incapacitates the mind for the calm reception of truth. Let us avail ourselves of the good we possess, instead of aiming at imaginary advantages; strive to mitigate the evils we cannot avert; and, above all, accompany every one of our labours with sincere and hearty prayers for the blessing of Almighty God.

THE PRAYER OF ESTHER BEFORE APPROACHING AHASUERUS.

(FROM THE "ESTHER" OF RACINE.)

My Sovereign Lord, my Father, and my God,

In mercy view the suppliant of thy grace,

Who kneels with trembling at thine awful throne!

Introduce their minister into the churchyard, to perform the office of burial. At the same time they protest against Church rates, which are expended in keeping this very place in repair. What use they would make of the privilege in question is pretty manifest from the manner in which they have heretofore employed it. When Chillingworth was buried, an ignorant Presbyterian undertook to declaim on the occasion, and his oration was one tissue of vulgar abuse of the dead. He closed his remarks by shouting out words to this effect, at the same time throwing into the grave Chillingworth's great work, entitled "The Religion of the Protestants,"—"Lie there, book, and perish with thine author!" Is it desirable that such a scene should be renewed?

Erst hast thou made an holy covenant,
 (So in the days of infant happiness
 Full many a time my parent hath declared,)
 When, to select a nation for thy choice,
 Upon mine ancestry thy love was shed;
 Yea, thou hast sworn that their posterity
 Should through the ages of all time endure.
 Alas! the thankless people hath despised
 The gracious laws administered from heaven;
 The chosen people hath defiled its faith,
 Hath dared its Spouse and Parent to reject,
 And yield, in place of reverence due to thee,
 Adulterous homage to the stranger-god!
 Now, 'neath the lash of an imperious lord,
 Of faithless vows she mourns the sad result.
 But to confess the woes of slavery,
 To sink beneath the toil, or feel the blow
 That hands unweaponed know not to return,
 This, this, sufficeth not; the tyrannous hate
 That rankles in the enemy's powerful breast,
 Would slake its quenchless thirst in Israel's blood!
 Spurning our tears, the haughty vanquisher
 Unto the aid of helpless wood and stone
 Imputes the fame of his successful arms,
 And fain would now, with one destructive blow,
 Sweep off from earth the people Thou hast loved,
 And quench at once thine altar and thy name.
 Oh! can a faithless mortal thus destroy
 (After so many miracles displayed)
 The faithful voice of oracles pronounced,
 Wrest the most precious of thy gifts away—
 The unseen Immanuel, the Promised Seed,
 And quench thy light in darkness of the tomb?
 Oh! suffer not the untamed barbarian horde,
 Inebriate with the blood of Abraham's line,
 To seal in wakeless death the only lips
 That sing thy praise, or sound thy benefits,
 But crush for aye their fancied deities!
 For me, beneath thy providence compelled
 To hold my dwelling 'mid the infidels,
 Full well thou know'st their pageants I detest,
 Nor less than impious deem their solemn days,
 Their food impure, and pompous rites profane;
 That even the insignia of my regal state,
 The jewelled circlet that on festal days
 Devoted to their favourite passion, pride,
 My aching temples are condemned to bear,
 Thou know'st that in my secret solitude
 I trample at my feet the worthless toy;
 That, rather than these ornaments endure,
 The humble sackcloth should my limbs enfold,

The suppliant ashes strew my sorrowing brow,
And my sole pleasure stream in tears to thee!

I waited but the time of the decree
To dare to make thy people's interest mine!
The moment has arrived; my duteous haste
Urges me forth at once to seek the king!
For thee, my God, I go—guide thou my steps
Before this lion of unrivalled power,
On whom thy Spirit hath not deigned to shine,—
Grant that his ire with force suppressed may glow,
When first in court he views uncalled his queen,—
Grant that my language may affect his soul,
And give my faltering accents power to please!
The mighty whirlwind owns thee for its Lord;
The seas are calmed obedient to thy word;
The winds by thee controlled no more are free,—
Turn then thy rage against our enemy!

H. M. K.

LAW REPORT.

No. XLII.—ON THE CLAIMS OF THE LORD OF THE MANOR.

ROBERSON *v.* HARDWICKE.

THE Rev. W. H. M. Roberson, M.A. of Lincoln College, Vicar of the parish of Tytherington, in the county of Gloucester, filed this bill against Thomas Hardwicke, Esq. to restrain him, by perpetual injunction, from bringing any action or actions at law to recover possession of two small parcels of land which had been enclosed by a stone wall by the predecessor of Mr. Roberson (the Rev. Mr. Green), and which now form a part of the vicarage garden. It appeared that Mr. Green was instituted about the year 1816; that he made great additions to the house, and that he turned a new front which he added to the house in the direction of these parcels of land: he applied to Mr. Hardwicke, who was lord of the manor, and also patron of the living, for his permission to enclose or throw these parcels of land into his garden—the parcels of land altogether did not amount to a quarter of an acre, the larger part of which was waste land—to this Mr. Hardwicke readily consented. Mr. Green then incurred very great expense in building a wall all round

the garden, these parcels of land, and the orchard, before disunited, but which, by the addition of these parcels of land, now became united: but there was no legal conveyance of the land, they being of such small value as not to be worth the expense of a conveyance; the whole, when laid together, was laid out as a lawn, and planted with ornamental trees and shrubs. When Mr. Green made the additions to the house, he borrowed 500*l.* under the Gilbert Act, with the payment of which the living was still incumbered when Mr. Roberson was instituted; but it did not distinctly appear that any part of the money was applied to the wall or garden, so as to shew that Mr. Roberson was still paying a pecuniary consideration in respect of these parcels of land. Whilst Mr. Green was engaged in building the wall round the premises, Mr. Hardwicke, who sold him part of the stone of which it was built, and caused it to be carted to the spot—for which he was paid—was constantly looking on during its progress—never made any objection, but in

various ways encouraged the building of it—and for nearly seventeen years the two parcels of land had been enjoyed by Mr. Green and Mr. Roberson without any objection on the part of Mr. Hardwicke. About two years ago, however, Mr. Hardwicke thought proper to claim a right to resume the two parcels of land, broke through the wall where the land was situate, and brought his action of ejectment to recover them.

Mr. Pemberton and Mr. Ellis contended that this was a case of fraud in the contemplation of a Court of Equity; the defendant had consented to the enclosing of the land—had stood by and seen all the alterations and improvements made upon the premises—had seen the wall built enclosing the land—had seen it planted and improved at great expense, and without objection—and had actually sold the stone of which the wall was built, and received the money. It would be monstrous if he should now be allowed to take it back again.

Mr. Kindersley and Mr. Blake, for the defendant, could not deny that, so far as regarded Mr. Green, who appeared to have laid out a considerable sum of money from his private funds in enlarging and improving this land, it would be hard that Mr. Hardwicke should, under the circumstances, be entitled to take it from him during his incumbency; but they contended that it did not appear that any of the money obtained under the Gilbert Act was applied towards building the wall or improving the land in question; therefore that the plaintiff, Mr. Roberson,

could shew no consideration for the land, and that if any equity was gained by Mr. Green, that at least none was gained by Mr. Roberson.

Mr. Ellis replied, that the land was of very small value, as to the freehold, about the sixteenth part of an acre, and as to the waste, only amounting to the right of herbage, together with the other commoners, upon the seventh part of an acre;—thus, therefore, the smallest possible consideration would support Mr. Roberson's equity; for that purpose he had proved that Mr. Roberson still kept up the plantations and shrubberies upon the land in question, at considerable expense, without objection on the part of the defendant;—that loss or damage was as much a consideration in law as actual money payment; and that great expense would be incurred by him if the land were taken away, and he were compelled to make new fences, and to restore the premises as they were in 1816;—finally, that Mr. Hardwicke had presented him to the living as it was—without any notice of any claim upon his part.

Lord Langdale held—that the plaintiff was entitled to the relief he prayed, with costs. Looking at the value of the land, the smallest consideration was sufficient—that the expense which must be incurred by the plaintiff, if the land were taken away from him, was a sufficient consideration—that the defendant had presented the plaintiff to the living, and if he meant to take away the land he should have given him notice at the time.

POLITICAL RETROSPECT.

THE PENINSULA.—SPAIN is in the utmost confusion; and the cause of Don Carlos is no doubt considerably benefited thereby. The only circumstance from which we can augur favourably of the cause of Christina, is the fact of Mendizabal, who was lately so unceremoniously dismissed to make way for the Isturitz ministry,

having accepted office under the present system. He is too astute a man, and too well acquainted with the chances of success to the Constitutional cause, to have accepted office, unless there had been great hope of ultimate success. The flame has extended to Portugal; and poor Donna Maria has been also compelled to pro-

claim the former Constitution. In the midst of all this uncertainty, we will not hazard conjectures, but must leave to time alone the denouement of the great drama.

FRANCE.—Alarming accounts of the state of the army have lately been industriously propagated, evidently by authority, in the ministerial press. Hence some energetic measures for its purification may be expected from the vigour of Louis Philippe; for we can hardly suppose he would have announced the fact, unless he had designed to prepare

the public for such an event. Should he fail, the prospects of Europe would be gloomy indeed. He has already met with the greatest difficulties in forming an administration; and the general opinion seems to be, that the new administration will hardly be able to stand its ground before the assembled Chambers. The immense fall in all the public securities, not only abroad but in England, shows how precarious the existing state of things is regarded.

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

TRIBUTES OF RESPECT.

REV. J. P. M'GHIE.—We understand that an elegant silver salver, purchased by subscription of the inhabitants of the parish of St. Edmund's, and other admirers of the Rev. J. P. M'Ghie, has been presented to that gentleman. The following is a copy of the inscription:—"This salver was presented to the Rev. John Poulett M'Ghie, by those, who having attended on his ministry, were anxious to afford some testimonial of the deep sense which they entertain of the zeal and ability, the faithfulness and urbanity, with which he discharged the most sacred and important trust which can subsist between man and man."

REV. HICKS DEACLE.—A most gratifying tribute of respect has just been paid by the parishioners of Sutton, in the Isle of Ely, to their late worthy curate, the Rev. Hicks Deacle. A handsome piece of plate was presented to him, after a residence of fifteen years amongst them, and it is with justice we add, this testimony of their friendship was raised by a voluntary subscription from all classes.

REV. C. PILKINGTON.—At a public dinner given to the Rev. Charles Pilkington, B.C.L. of New College, late Rector of St. Lawrence, Winchester, at the White Hart Inn, by the inhabitants of that parish (Mr. James Woolls in the chair), an address, accompanied with two rich silver salvers, was delivered by Rich. Littlehales, Esq. on behalf of the inhabitants, to the Rev. gentleman, and suitably acknowledged by him.

THE BISHOP OF LICHFIELD.—The inhabitants of Kenilworth have presented Dr. Butler, the newly-created Bishop of Lichfield, with a valuable and splendidly-bound edition of the Bible and Prayer Book, in testimony of their regard for the conscientious and disinterested manner, in which he had discharged his duties as their vicar for thirty-three years. During that period he had drawn nothing from the parish, but had expended on the parish all that remained after paying the curate. Mr. Atwood, his curate, in the name of the principal inhabitants, who were all assembled in the new school-room, made a short but effective speech in presenting the above, which touched the feelings of all present.

REV. J. TOPHAM.—The plate subscribed for by the friends of the Rev. J. Topham has been presented to that gentleman, by J. H. Foley, Esq. The gift consists of a large and beautiful vase, of the chastest design and most exquisite workmanship, emblazoned with the Rev. gentleman's arms, and opposite the underwritten inscription. The salver is equally elegant in its form and decorations, with a similar inscription in the centre, the words "vase" and "salver" being transposed; together, they weigh 260 ounces, and were manufactured by Mr. Keely, of Birmingham.

"This vase, together with a salver, was presented to the Rev. JOHN TOPHAM, M.A. Rector of St. Andrew in Droitwich by his fellow townsmen and friends, as a token of

respect to his general character, and a testimony of the sense entertained by them of his services in the cause of civil and religious liberty."

REV. W. JONES.—The inhabitants of Baschurch, Salop, have presented their esteemed pastor, the Rev. William Jones, M.A., as a mark of respect, on his recent marriage to Miss Young, with several splendid pieces of plate, the principal of which is thus inscribed:—"This waiter, with a coffee-pot and pocket communion-plate, was presented to the Rev. William Jones, Curate of Baschurch, by his parishioners on his marriage, in testimony of their great respect and regard. July 5 1836."

MARRIAGE ACT.—All persons who wish it may be married at Church as heretofore.

Marriages may be solemnized on production of the Registrar's certificate, instead of by bands; but licences may be granted by the Archbishop of Canterbury and Surrogates.

Quakers' and Jews' marriages (both parties being of the same society) are declared to be valid on notice to the Registrar being given, and his certificate being obtained.

The Union clerk or other Superintendent Registrar to be also Registrar of marriages.

On every intended marriage (except by Church licence) one of the parties is to give notice to the Superintendent-Registrar of the district, or if the parties live in different districts, each party is to give notice in his or her own district, stating name, surname, profession, or condition of each, the dwelling-place of each, and the time, not being less than seven days, that each has dwelt therein, and the church or other building in which the marriage is to take place.

The Superintendent-Registrar is to enter these notices in a book, on being paid one shilling for each. This book to be opened to the inspection of all persons, at reasonable hours, without fee.

The notices of intended marriage are to be read three several times at the weekly meetings of the Board of Guardians.

If the marriage is to take place, otherwise than in the church, and if no cause is shewn to the contrary, as after-mentioned, a licence for the marriage at the end of seven days from the entry of the notice may be obtained of the Superintendent-Registrar on payment of 3*l.* above the stamps; for which purpose one of the parties is to attend before the Superintendent-Registrar, and produce the certificate or certificates of entry of notice, and to take an oath, or make a declaration as to there being no hindrance, and as to residence and age.

If a licence is not required, then, at the end of twenty-one days from the entry of the notice, or at the end of seven days in case of licence, and if no cause be shewn to the contrary, the Superintendent-Registrar, on being requested, and on payment of one shilling, is to give a certificate of the entry of the notice.

Any person authorised may forbid a marriage by entering the word "forbidden" in the notice book, and subscribing thereto his or her name, and place of abode, &c., and stating the reasons.

Caveats against marriages may be lodged with the Superintendent-Registrar, on payment of five shillings.

If marriages are not solemnised within three months of the entry of the notice, new notices are required.

On the solemnization of marriages, if at church, the certificate is to be delivered to the minister; if otherwise, the certificate or licence is to be delivered to the registering officer, or to the Registrar in attendance.

Registrars to be present at marriages are to be appointed by the Superintendent-Registrar, subject to the approval of the Board of Guardians.

All buildings used for religious worship may be registered on the application of a proprietor or trustee, who shall produce a certificate signed by twenty householders, stating that such building has been used by them as a place of worship for one year, upon payment of 3*l.* to the Superintendent-Registrar, for the certificate of registry; and he is to advertise the same.

On the removal of a congregation to a new building, the same may be registered, although such new place of worship may not have been used for that purpose during one year then next preceding, upon payment of an additional 3*l.*

Marriages may be solemnized in registered buildings, according to such form and ceremony as the parties may see fit, with open doors, between eight and twelve o'clock, in the presence of the Registrar of the district, and of two or more credible witnesses; but each of the parties is to declare, in some part of the service, "I do solemnly declare, that I know not of any lawful impediment why I, A. B., may not be joined in matrimony to

C. D." And each of the parties are to say to the other, "I call upon these persons here present to witness that I, A. B., do take thee, C. D., to be my lawful wife (or husband)."

Any person objecting to be married in a registered building as before-mentioned, may, after notice and certificate as aforesaid, be married at the office, and in the presence of the Superintendent-Registrar, and the Registrar, and two witnesses, with open doors, using the words before mentioned. Ten shillings is to be paid to the Registrar on each marriage by licence requiring his presence, and five shillings for other marriages.

Marriages are to be registered as provided in the Registration Act.

Lists of places for the registration of marriages are to be printed every year.

Any person who shall enter a caveat with the Superintendent-Registrar against the grant of any licence, or issue of any certificate, on grounds which the Registrar-General shall declare to be frivolous, shall be liable for costs and damages.

Marriages contrary to the Act are declared void, and all persons guilty of making false declarations may be indicted for perjury.

SCHOOLS OF THE ESTABLISHED CHURCH AT LIVERPOOL.—The foundation-stone of the first of the schools to be erected at Liverpool, for the use of the children of the inhabitants of the town, was recently laid. It will be recollected that the present corporation determined to introduce into the corporation schools the partial distribution of the Scriptures, upon the Irish system, instead of allowing the children the free use of the Bible. The Clergy, who had gratuitously officiated as instructors at those schools, objected to this arrangement, and requested the corporation to alter their determination. The corporation, however, positively refused to admit any other system into the schools, and the Clergy then withdrew their assistance, and called upon the public of Liverpool to assist them in forming new schools, where the Scriptures might be used in their original integrity and purity. The result was, a meeting at the amphitheatre; and, subsequently, a sum of 12,000*l.* was raised by subscription. Between nine and ten o'clock in the morning, the parties who were to join in the intended procession assembled in St. Peter's Churchyard, and they proceeded in the following order to the ground in Bond-street, where the school is to be erected:—The Operative Conservative Association, consisting of about 500 members. The Tradesmen Conservative Association, of whom about 1,000 attended. The children of different charity schools of the town, amounting to 7,700 boys and girls. The Clergy (nearly 100), in full canonicals.

The trowel was then handed to the Rev. Mr. Brooks, and the various coins of the King's reign having been deposited in the stone, it was fixed in its final resting place. The Rev. Mr. Brooks then stood on the stone, and spoke at considerable length. In the course of his speech he said,—"Since the important meeting held at the amphitheatre, aspersions had been cast on the Clergy of Liverpool, and motives the most unworthy had been attributed to them. They have been charged with falsehoods in saying that the Bible has been excluded from the corporation schools. Polemical controversy I greatly dislike, and it is foreign to my habits, and I deeply regret when I am called on to engage in it; but when a sense of duty calls on me to express my opinion, I am ready to avow it in a firm and unflinching manner. I deny the truth of the charge thrown upon the Clergy, and I call your attention to two facts to put the matter in its proper light. The first simple fact is, that the town council of Liverpool, on the recommendation of their committee, did resolve to adopt the system of education called the "Irish System." This incontrovertible fact the town council never attempted to defend or deny. The other fact was, that that system was framed under the particular circumstances in the country where it is used, and the object it had in view was to bring together two opposite and contending parties. In doing so the Protestant would not receive the Roman Catholic version, nor would the Roman Catholic adopt the Protestant version. They therefore determined there should be no version at all, but selections made by Protestants, Roman Catholics, and Presbyterians; and, to steer clear of all, they put the Bible out of the question. In Liverpool, the system adopted was on the non-admission of the Bible; yet it was said that the Bible was not excluded. But would it be possible to come to any other conclusion than that the Bible was excluded?—(hear, hear.) I trust I shall hear no more of the corporation of Liverpool accusing the Clergy of falsehood—(cheers.) If the Clergy required any justification for what they have done, they found it in the general feeling that had responded to their call. It was a

feeling not confined to Liverpool alone, nor to the members of the Church of England; but it was spread from one end of the island to the other. Their dissenting brethren, convinced that the system was wrong, justified the course of proceeding taken by the Clergy; and they (the Clergy) did not wish for a higher justification. The system has now met its death-blow in Liverpool, and I don't know that we can better deal with it than by burying it under the foundation-stone which we have now laid—(loud cheers.) I will now advert in a few words to the beneficial effects of the proceedings of this day. We live in an age when the development of the mental faculties and the diffusion of knowledge exceed former times. The march of intellect, as it is called, progresses with giant strength through the country, and the time is not far off when the free exercise of reason will secure happiness to man. You must not be deluded by false theories, nor allow philosophy to usurp the throne of God—(cheers.) It is quite true that it is our duty to improve our rational faculties—they are the gift of God, and all gifts proceeding from that source should be appreciated with thankfulness, and not neglected; but we ought not to have any vain confidence of those abilities—they were only blessings when under the control and guidance of Christian principles; and when not placed under that control, they were capable of being perverted to the worst purposes. That theory is the best which made a provision for their sound improvement in religious and moral instruction. Prosperity may be taken away from its possessors by some of the casualties of life; and how often is it known in a great commercial town that "riches made unto themselves wings and flew away?"—but the imperishable inheritance of a religious education, amidst all the changes and chances of this life, was the most likely to produce the richest and best fruits. Such an education the Society expected to give in the building about to be erected for the children of the poor in this town, and I hope that it will be attended with good to themselves, and make them good men and good Christians."

ILFORD CHURCH—PEW-RENTS.—The inhabitants of Ilford, feeling that the pew rents of the New Church, which belong to the warden and fellows of All Souls' College, were rather too heavy, the subject was discussed by them; and a memorial, drawn up by the churchwardens, and signed by most of the respectable inhabitants, was presented to the warden and fellows of the above college. It set forth the difficulties resulting from the high rents, and prayed a reduction, if possible. The petition met with immediate consideration, and a few days since a letter, of which the following is a copy, was received by Messrs. Moseley, Tabram, and Wm. Wood, the churchwardens, upon the subject:—

"September 7th, 1836, All Souls' College."

"GENTLEMEN,—I have received and paid immediate attention to the memorial which you have forwarded to me, signed by yourselves and many other most respectable inhabitants of Great Ilford. On considering the nature of the difficulty, and the respectful and becoming manner in which it is stated in the memorial, I have the pleasure to inform you, that the members of All Souls' College do not hesitate to join with me in granting the prayer of your memorial, by consenting to a reduction of the pew-rents to one-fourth of their present amount, and that the reserved rents be applied towards the payment of the ordinary expenses of the church and of the church-rate. We have the more readily come to this decision, from knowing that such a reduction will meet with the approbation of your vicar, and we have reason to believe that the assent of the Lord Bishop of London will not be withheld. It gives me great pleasure to hear that you, and the memorialists in general, anticipate much satisfaction from your connexion with your present vicar. Mr. Leighton is a zealous clergyman, fully sensible of the important and sacred duties he has undertaken,—a sound and orthodox divine, unshackled by prejudice, and one who is calculated to promote the spiritual and temporal welfare of those around him.

"I am, Gentlemen, your most obedient servant,

"LEWIS SNEYD, Warden of All Souls'."

NEW CHURCH AT BUSHEY, HERTS.—On Thursday, the 25th of August, the foundation-stone was laid of a chapel of ease in the parish of Bushey, Herts. The ceremony was performed by the rector of the parish, the Rev. J. L. Richards, B.D. of Exeter College, who delivered an address on the occasion, and

offered up an appropriate prayer. An elegant silver trowel was presented to the rector for the purpose, by Mr. Rigby, of London, the builder. The chapel is designed to contain 400 sittings, of which 200 are free; and it is hoped that it will be opened for divine service early next summer, though there is still a considerable deficiency in the funds required for the purpose. The living of Bushey is in the patronage of Exeter College.

NEW CHURCH AT BOTLEY, HANTS.—The consecration of the new church at Botley lately took place. Most of the neighbouring gentry were present; indeed, so full was the assemblage, that the church, which was built for the accommodation of 500 people only, held, upon this occasion, upwards of 700. There were no fewer than 54 clergymen in attendance; amongst whom we observed many dignitaries of the Church: the Chancellor of the Diocese; the Rev. Thomas Garnier, of All Souls' College, Oxford; the Rev. Sir Henry Thompson; the Rev. Dr. Wilson; the Rev. Dr. Jenkyns, Master of Balliol College, Oxford; and the Rev. Harry Lee, of New College, Oxford. The Bishop of Winchester, assisted by the Rev. Mr. James, his chaplain, and the Rev. Mr. Baker, the rector, performed the service in the most impressive manner; his lordship preached a most admirable sermon, in which he explained the solemn services of the day. The contribution at the doors amounted to upwards of 100*l*. As soon as the consecration was over, and the Bishop had retired to the vestry-room, the venerable Mr. Warner (lord of the manor, and father of James Warner, Esq. of Steeplecourt,) was introduced to his lordship, who expressed himself highly gratified with Mr. Warner's liberality, in giving half an acre of valuable ground, very beautifully as well as conveniently situated, for the erection of the new church, and likewise contributing, together with his son, 205*l* (besides a very handsome subscription from his grandsons and family, for the same purpose). The Bishop took his leave of the old gentleman in a most affectionate manner, and expressed his delight at having had an interview with him.

NEW CHURCH AT MALVERN.—The church at St. Peter's, at Malvern, Wells, has been consecrated by the Lord Bishop of Worcester, which has been raised in a district where it was much wanted, by the exertions of a single individual (the Rev. P. E. Boissier) at an expense of not less than 3000*l*. The church will accommodate 600 persons; half of the seats are appropriated to the poor of the district.

The Earl of Derby has given 1000*l*. towards building two new churches in the town of Bury.

LITTLEMORE CHAPEL.—On Thursday, September 22, the chapel recently erected at Littlemore, in the parish of St. Mary the Virgin, was consecrated by the Lord Bishop of Oxford.

NEW CHAPEL AT EDGBASTON.—A new chapel is erecting at Edgbaston, near Birmingham. It is built from a design by J. J. Scholes, Esq. at the expense of Lord Calthorpe, aided by a legacy of 500*l*. bequeathed by the will of the late Mr. Samuel Wheeley, of Edgbaston.

A NEW ROMAN CATHOLIC CHAPEL AT BRENTWOOD.—A new Roman Catholic chapel is about to be erected at Brentwood. The site of the building is very near the new Episcopal chapel, on the right-hand side leading to Thorndon Hall. Lord Petre having given the ground, in addition to a subscription of 100*l*. and allowed the required quantity of brick-earth to be dug from his estate. The remainder of the expense will be borne by voluntary contributions among the Papists of the county. The chapel, when completed, is to be capable of containing about 350, being 64 feet long, 28 wide, and about 50 high. Lady Petre laid the foundation stone on Tuesday, August 21. Placing this Roman Catholic chapel within so short a distance of the new Episcopal chapel, we consider as a gross piece of indecency.

BARBADOS SCHOOL SOCIETY.—The seventeenth annual report has been published of the Barbados Society for the education of the poor in the principles of

the Established Church. The number of boys receiving instruction at present in the school is 135, 50 of whom are boarders. In the girls' school, 106 children are receiving instruction, 38 of whom are boarders. Its funds amounted last year to upwards of 3,400*l*.

COMPARATIVE NUMBERS OF PAPISTS AND PROTESTANTS IN IRELAND.—In the 630th and 631st pages of the second volume of Mr. Wakefield's account of Ireland, will be found a comparative estimate of Irish Roman Catholics and Protestants in 1792. The result is as follows:—

Total population of Ireland	3,733,320
Roman Catholics	3,211,297
Protestants	522,023

The return of the Instruction Commissioners, at an interval of forty-three years, gives the following result:—

Total population	7,943,940
Roman Catholics	6,427,712
Protestants	1,516,228

Thus, while the Roman Catholics have, in forty-three years, doubled their number, the Protestants have multiplied theirs three-fold. If the duplicate increase indicate "freshness and vitality," surely the triplicate augmentation does not look like decline and decay.

ON THE BURIAL OF UNBAPTIZED PERSONS.—A correspondent has favoured us with the following: it may be useful to our clerical readers.

CASE.

The opinion of Dr. Lushington is requested on the following points:—

Can the relatives of a person dying within the parish of A. demand that he be interred in the church yard of that parish, without the performance of the Burial Service of the Church of England?

1st. Upon a special statement that he died unbaptized?

2d. Without such special statement; and

3d. Supposing the deceased to be neither unbaptized, excommunicated, nor *felo-de-se*, will the parochial clergyman be justified in permitting such interment (without the service); or can he enforce the performance of the service?

"I am of opinion that the minister is bound to perform the Funeral Service in all cases not forbidden by the rubric; and that therefore he cannot omit to perform such service at the mere request of the relatives of the deceased.

"But the minister is prohibited from performing such service over a body unbaptized; and, consequently, if a special statement to that effect be made, the minister would be responsible for performing the service, and might be justified in abstaining if he believed the statement. If, however, he persisted in performing the service, and the statement were true, he would be punishable.

"S. LUSHINGTON."

"Great George-street, Aug. 15, 1836."

BISHOP OF BRUGES.—The Bishop of Bruges has issued an anathema against the circulation of Bibles within his diocese by the British and Foreign Bible Society, and called upon his Clergy to warn their parishioners against what he calls the snares laid for them, and prevent them from purchasing the Society's publications.

KING'S COLLEGE, LONDON.—Robert Bentley Todd, M.D. of Pembroke College, has been elected Professor of Physiology, and of General and Morbid Anatomy, in King's College, London.

FEES TO BE PAID UNDER THE NEW MARRIAGE ACT.

	£	s.	d.
For searching register for not more than one year	0	1	0
Every year additional	0	0	6
General search, Superintendent Registrar's Office	0	5	0
Particular search	0	1	0
General search, London Office	1	0	0
Particular search	0	1	0
For a certified copy (in all cases)	0	2	6

DIOCESAN CHURCH BUILDING SOCIETY.—A meeting was held at the Lion Inn, Kidderminster, on Monday last, at which the Bishop of Worcester presided, for the purpose of establishing a sub-committee of the Society in the deanery of Kidderminster, to cooperate with the general committee.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—An excellent and appropriate sermon has lately been preached in the Abbey Church, Great Malvern, by the Rev. Dr. Card, Vicar, in aid of the funds of the Norwich Committee of the Society for Promoting Christian Knowledge, (the Bible and Tract Society of the Church,) when the collection amounted to 37*l*.15*s*.8*d*. The Rev. H. J. Taylor, B.D. Rector of Upton-upon-Severn, was appointed to preach the sermon on the next anniversary meeting of the committee and friends of the Society.

ORDINATIONS.—The Lord Bishop of Ely will hold his first ordination on the 27th of November next, at Ely.—The Bishop of Oxford purposes to hold his next general ordination in the cathedral, at Christ Church, on the Sunday previous to Christmas Day; and requires all candidates for orders in the diocese to give three months' notice of their intention to the Archdeacon of Oxford, at Christ Church.

PROMOTION.

The King has been pleased to order a *congé d'élire* to the Dean and Chapter of the Cathedral Church of Chichester, empowering them to elect a Bishop of that see, now void by the translation of the Right Reverend Father in God, Edward, late Bishop thereof, to the see of Durham; and his Majesty has been also pleased to recommend to the said Dean and Chapter the Rev. William Otter, D.D., to be by them elected Bishop of the said see of Chichester. Dr. Otter was a Fellow of Jesus College, Cambridge, where he took his degree of B.A. as fourth Wrangler, in January, 1790.

PREFERMENTS.

Name.	Preferment.	Net Value.	County.	Diocese.	Patron.
		£			
Begbie, F. R. . .	Diseworth	197	Leicester	Lincoln	{ Haberdashers' Company, and Christ's Hospital
Blackwell, R. E. {	Holy Trin. Chapel, } Amberly		Gloster	Gloster	D. Ricardo, Esq.
Bolton, E. D. . .	Testerton	13	Norfolk	Norwich	T. Wythe, Esq.
Booth, J. . . .	Stanford Bishop	58	{	Hereford	Vicar of Bromyard
	and Wackton	61			
Briscoe, A. . . .	{ Sulhamstead, } Abbas and Bannister	600	Berks	Salisb.	Queen's Coll. Ox.
Chapman, B. . .	Leatherhead		Surrey	Winchest.	D. & C. of Rochester
Cooper, J. . . .	St. Paul's, Stonehouse		Devon	Exeter	{ Vicar of St. Andrew, Plymouth
Corbould, W. . .	Tacolneston	498	Norfolk	Norwich	The King
Dawes, C. T. . .	Dilthorne	198	Stafford	L. & C.	D. & C. of Lichfield
Fendall, — . .	Gautby	77	Lincoln	Lincoln	Lord Chancellor
Handley, W. . .	Winthorpe	170	Nottingh.	York	Rev. R. Rastall
Livingstone, — .	St. Anne, Lancaster	115	Lancash.	Chester	V. of Lancaster
Nanney, H. . . .	Jarrow		Durham	Durham	C. Ellison, Esq.
Niblett, E. H. .	Haresfield	221	Gloster	Gloster	D. J. Niblett, Esq.
Nixon, T. . . .	Great Dalby	209	Leicester	Lincoln	Sir F. Bardett
Overend, H. . .	Dearham	85	Cumberl.	Durham	H. Christian, Esq.
Price, W. . . .	{ Dingestow, } with Tregare	244	Monm.	Llandaff	Bp. of Llandaff
Purdon, W. . .	St. Ann's, Aigburth		Lancash.		
Rawlins, R. R. .	Kneeton-on-the-Hill	58	Nottingh.	York	Lord Porchester
Rennett, H. P. .	Norton	51	Gloster	Gloster	D. & C. of Bristol

Name.	Preferment.	Net Value. £	County.	Diocese.	Patron.
Thompson, W.	Enham	208	Hants	Winchest.	Queen's College
Tomkins, T.	Thorn Falcon	296	Somerset	B. & W.	J. Batten, Esq.
Twiss, W. C.	Wrestlingworth	135	Bedford	Lincoln	Lord Chancellor
Wade, E.	Blaxhall	498	Suffolk	Norwich	Mrs. E. Wade
Wood, H.	Blore	130	Stafford	L. & C.	S. Shore, Esq.

CLERGYMEN DECEASED.

Name.	Preferment.	Degres.	College.	University.
French, P. A.	Thorn Falcon	296	Somerset	B. & W. J. Batten, Esq.
Green E.	Croft	388	Lincoln	Lord Monson
Harington, J. E.	Sapcote	485	Leicester	Lincoln T. F. Turner, Esq.
	Chatbury	168	Dorset	Bristol Earl of Pembroke
Jones, R.	Norton	51	Gloster	Gloster D. & C. of Bristol
Milward, J.	Horsley	110	Derby	L. & C. Earl of Chesterfield
Morgan, E.	Nafferton	139	York	York Abp. of York
Mounsey, J.	Gauby	77	Lincoln	Lincoln Lord Chancellor
White, H.	Dilhorne	198	Stafford	L. & C. D. & C. of Lichfield

APPOINTMENTS.

Name.	Appointment.
Bransby, —	Chapl. to the Workhouse in the Plomesgate Union.
Carpendale, W.	Chapl. to Wincanton Union Workhouse.
Lyons, T. A.	Chapl. to the Lord Lieutenant of Ireland.
Nanney, H.	Chapl. to Lord Wallace.
Willan, J. H.	Mastership of Corby Grammar School.

OBITUARY.

Name.	Appointment or Residence.
Barnes, G.	Exeter.
Batlina, W.	Fellow of Trinity Hall, Camb. and Chancellor of the Diocese of Lincoln.
Berry, H.	Curate of St. Michael's, Liverpool.
Clark, C. R.	Corpus Christi College, Cambridge.
Faraday, D. C.	Penrith
Irvin, R.	Curate of Chester-le-Street, Durham.
Jervia, T.	North Waltham, Hants.
King, J.	Hawkedon, Suffolk.
Lacy, J.	Islington.
Morville, J.	Curate of Wragby, Wakefield.
Fitcher, J. E.	Queen Square, Bloomsbury.
Territt, W.	Formerly of Trinity College, Cambridge.
Todd, N.	Mastership of Corby Grammar School.

OXFORD.

CORPUS CHRISTI COLLEGE.

Mr. George Hext has been elected a Scholar of Corpus Christi College for the diocese of Exeter, vacant by the decease of Charles Barnes, B.A.

BRARENHOSE COLLEGE.

Two Fellowships are vacant, one open to natives of the counties of Chester and of Lancaester, south of the Ribble, with preference to those born in the parishes of Prescott and Prestbury; the other to natives

of the county or diocese of Hereford, and, in defect of such, of any diocese next adjacent, towards Oxford. The candidates for either Fellowship must be Graduates of this University, not exceeding eight years from the date of their matriculation; and are required to present to the Principal, on or before Wednesday, October 19th, certificates of their having been born within the favoured districts, copies of their baptismal registers, and testimonials from their respective colleges or halls.

MARRIAGES.

At St. Sepulchre's Church, Cambridge, the Rev. Lawrence Stevenson, B.D. Rector of 'Soulderne, Oxfordshire, and late Fellow of St. John's College, Cambridge, to Anne, second daughter of Mr. Robert Anderson.

At Buckingham, the Rev. J. Graham, M.A. Fellow of Queen's College, Cambridge, and Rector of Cosgrove, Northamptonshire, to Eliza, eldest daughter of the late Richard Moorsom, Esq. of Airy-hill, Yorkshire, and niece of the late Admiral Sir Robert Moorsom, K.C.B. of Cosgrove Priory.

The Rev. William Newton, Vicar of Old Cleeve, Somersetshire, to Eliza Mark, eldest daughter of John Mark Cottle, Esq. of Bath-place, Cheltenham.

At Storney, Somerset, the Rev. W. Lewis Gerardot, to Catherine, daughter of the late J. Gewalter Palairt, Esq.

At Worksop, the Rev. John Drake Beecher, M.A. Vicar of South Muskham, in the county of Nottingham, to Elizabeth Susannah, only daughter of Henry Machin, Esq. of Gateford-hill, in the same county.

At Ufford, in Suffolk, the Rev. Henry Browne Longe, youngest son of the late Rev. John Longe, Vicar of Coddennham cum Crowfield, in the county of Suffolk, to Anne Margaret, eldest daughter of Alexander Nicholson, Esq. of East Court, Charlton Regis, in the county of Gloucester.

By the Rev. G. W. Craufurd, the Rev. H. R. Dukinfield, Vicar of St. Martin's in-the-fields, to Jane, widow of General Chowne, and daughter of Sir James Craufurd, Bart.

At Eccles, Lancashire, by the Rev. Thomas Blackburne, T. C. Geldart, Esq. of Lincoln's-inn, Barrister at-Law, and Fellow of Trinity Hall, Cambridge, to Eliza, daughter of Thomas Cooke, Esq. of Gorsefield, near Eccles.

At Meldon, the Rev. John Emilius Shadwell, M.A. of St. John's College, Rector of All Saints, Southampton, and second son of the Vice-Chancellor of England, to Emma Donna, second daughter of Isaac Cookson, Esq. of Meldon Park, Northumberland.

At Mundesley, Norfolk, by the Rev. W. F. Wilkinson, the Rev. Thomas Greene, B.D. Senior Fellow of Corpus Christi College, and Rector of Fulmondestone, Norfolk, to Elizabeth, eldest daughter of the late John Patteson, Esq. of St. Helen's, Norwich.

At Christ Church, Marylebone, Mr. John Mickleburgh, of Catharine Hall, to Sarah, only daughter of Lieut.-Col. Hunt, of Walmer, Kent.

At St. George's, Hanover-square, by the Rev. St. John Lucas, the Rev. Richard Dawes, Fellow of Downing College, and Rector of King's Samborne, Hants, to Mary Helen Gordon, daughter of G. J. Guthrie, Esq.

At Cork, John Hibbert, Esq. Barrister-at-Law, and Fellow of King's College, to Charlotte Elizabeth, second daughter of Colonel Turner, Assistant Adjutant-General, Ireland.

At Hilgay, near Downham Market, by the Rev. John Hewlett, B.D., the Rev. St. Vincent Beechey, M.A. son of Sir William Beechey, Knight, to Mrs. Omanauey, of Woodhall, in Hilgay, daughter of the late William Jones, Esq. of Woodhall aforesaid, formerly Marshal of the King's Bench.

At Broadclist, the Rev. Dashwood Lang, B.A. of St. Alban Hall, Vicar of West Leigh, North Devon, to Charlotte, daughter of Lieut.-General Thomas, of Brockhill House.

At Bishop's Stoke, Hants, by the Rev. John Garnier, Fellow of Merton College, the Rev. Charles Pilkington, B.C.L. late Fellow of New College, and Rector of Stockton, Warwickshire, to Maria, only daughter of the Rev. Thomas Garnier, B.C.L. late Fellow of All Souls' College, and a Prebendary of Winchester Cathedral.

At Whitworth, the Rev. R. Gray, M.A. of University College, son of the late Bishop of Bristol, to Sophia, daughter of the late R. W. Myddleton, Esq. of Grinkle Park, Yorkshire, and of Old Park, Durham.

At Lyme Regis, John Nicholson, Esq. eldest son of the Rev. Mark Nicholson, M.A. of Queen's College, and of Clifton, to Anne Elizabeth, second daughter of Captain Waring, R.N. Lyme Regis.

Rev. Edward Adolphus Holmes, of Emmanuel College, Cambridge, Rector of St. Margaret's and St. Peter's, South Elmham, Suffolk, to Harriet, second daughter of the late W. Archer Judd, Esq. of Stafford, Lincolnshire.

In Drumcliffe Church, the Rev. Edward Lindsay Elwood, to Ellen, eldest daughter of the Rev. John Yeates, Vicar of Drumcliffe.

The Rev. R. G. S. Browne, B.D. Vicar of Atwick, Yorkshire, and late Fellow of Dulwich College, to Sophia, fourth daughter of Charles Bruce, Esq. of Dulwich Common.

At Doncaster, the Rev. John Oxlee, B.A. late of All Souls' College, and of Molesworth, Hunts, to Sarah, daughter of the late R. A. Worsop, Esq. of Howden Hall, Yorkshire.

At Plumpton, near Lewes, William Morgan, D.C. L. Fellow of Magdalen College, on the Berkshire foundation, and son of the late George Morgan, Esq. of Biddlesdon Park, Bucks, to Catharine, eldest daughter of John Woodward, Esq. of Uckfield.

The Rev. William Cooper Johnson, B.A. late of Merton College, to Catharine, only daughter of the late George Taylor, Esq., of Maridge, Devon.

At Buckland, Herts, the Rev. Mr. Smith, to the eldest daughter of the Rev. Mr. Cowland, of Buckland.

The Rev. William Hamilton Attwood, of Pembroke College, Cambridge, and of Saxthorp, Norfolk, to Elizabeth, youngest daughter of the late John Hodgkinson, Esq. of Deerfield Lodge, Norwood, Surrey.

At Knaresborough, the Rev. George A. Cockburn, M.A. Vicar of Pocklington and Burton Leonard, Yorkshire, to Mary Anna, third daughter of Richard Terry, Esq. of Knaresborough.

The Rev. W. Nicholson, to Elizabeth, daughter of T. Potts, Esq. of Clapham Common.

The Rev. W. Acworth, M.A. of Queen's College, Cambridge, and of Cosington, Leicestershire, to Harriet, eldest daughter of the late E. Muller, Esq. of Clifton.

BIRTHS.

August 23, at Fahan, the lady of the Rev. Henry Scott, of a son.

August 23, at the Rectory, Aldborough, Norfolk, the lady of the Rev. Robert Shuckburgh, of a daughter.

August 24, at the Rectory, North Tawton, the lady of the Rev. Septimus Palmer, of a daughter.

August 24, at Ifield Vicarage, Sussex, the lady of the Rev. George Henry Scott, of a daughter.

August 27, at Knighton Parsonage, the lady of the Rev. J. R. Brown, of a daughter.

August 27, at Feltwell Rectory, the lady of the Rev. E. B. Sparke, of St. John's College, Cambridge, of a daughter.

August 28, at Merton, the lady of the

Rev. Hubert K. Cornish, late fellow of Exeter College, of a daughter.

August 30, at Harrow, the lady of the Rev. W. W. Phelps, M.A. of Corpus Christi College, of a son.

August 30, at Ramsgate, the lady of the Rev. Dr. Longley, of Christ Church, of a daughter.

August 30, at Sunbury, the lady of the Rev. Charles Moffat, of Brasenose College, of a daughter.

September 1, at Woolwich Common, the lady of the Rev. Capel Molyneux, of a daughter.

At Tonbridge Wells, the lady of the Rev. Frederick Fane, of a son.

September 3, the lady of the Rev. B. Morland, Evening Lecturer of St. Helen's Church, Abingdon, of a daughter.

September 6, the lady of the Rev. George Wells, of Woodspen, of a son.

September 7, at East Hendred, the lady of the Rev. J. Roberson, of a son.

September 8, at the Vicarage House, East Ham, Essex, the lady of the Rev. Wm. Streatfield, M.A. late Fellow of Trinity College, of a son.

September 8, at Wimpole Rectory, the Hon. Mrs. Yorke, of a daughter.

September 9, at the Ridge, Gloucestershire, the lady of the Rev. Kenelm H. Digby, B.A. of Christ Church, of a son.

September 9, at Amberd House, near Taunton, the seat of J. Gould, Esq. the lady of the Rev. T. F. Carter, of a daughter.

September 11, at the Canonry, Christ Church, the lady of the Rev. Dr. Buckland, of a daughter.

September 13, the lady of the Rev. T. L. Ramsden, M.A. late of St. John's College, of a son.

September 13, at the School House, Chard, the lady of the Rev. William John Bussell, M.A. of Pembroke College, of a daughter.

At the Vicarage, Nocton, Lincolnshire, the lady of the Hon. and Very Rev. the Dean of Windsor, of a son.

September 18, at Sullington Rectory, Sussex, the lady of the Rev. George Palmer, of a son.

September 18, the lady of the Rev. James Hitchins, M.A. late of Christ Church, and Vicar of Wargrave, Berks, of a son.

September 18, the lady of the Rev. Thomas Newland, of Leinster-terrace, of a daughter.

NOTICE TO CORRESPONDENTS.

Not having space for the insertion of "Swift's" communication, we fear his patience will be exhausted by the delay; we have therefore left a parcel for him at our publisher's.